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RELIGIOUS COMMUNICATIONS.

Extracts from the Correspondence of the first Protestant Missionaries to India.

(Continued from p. 68.)

IN the absence of Ziegenbalgh from India, Mr. Grundler thus writes in reply to a letter from the Society, in which it appears that they had cautioned him, among other things, against mingling other doctrines with those of Christianity.

Tranquebar, Aug. 28, 1715.—"As to the mingling of other doctrines with the principles of Christianity; we assure you, that we are entirely averse to any such leaven, using our utmost endeavours to render our explanations of Scripture pure, simple, and intelligible, such as the Divine Spirit doth teach, and the writings of the faithful servants of God do by their testimony countenance and explain. This true sense of God's word is not to be found in the perplexed and crabbed commentaries of the schoolmen and philosophers: but by a diligent comparing of Scripture with Scripture, endeavouring to follow in all things, and above all, the Spirit of God himself, who by his divine illumination teaches what ought to be avoided, and what ought to be embraced; what is profitable, and what is to be rejected. And since we are surrounded on all hands with the emissaries of the church of Rome, who, too much laying aside the pure word of God, obtrude the dotages of human wit and invention upon unthinking persons; we take all proper occasions to detect them with a Christian sincerity, and to reprehend them with such a moderation as be-
Christ. Observ. No. 111.

comes a missionary of Christ. We know, most honourable patrons, that the same God, who hath entrusted us with the grain of mustard-seed to be sown in his garden, has hitherto also supported the sowers, and given his divine increase: we have this year gained four-and-twenty souls to our holy religion, who are now as so many branches ingrafted into the tree of life, Christ Jesus. We confess indeed, that, after so many years' labour, we do not see as yet such fruit as we could heartily wish for: but we know that this is the seed-time. Let us therefore be faithful and indefatigable. The word which God has put into our mouth will not return again empty, but will answer the end for which it was sent; and, to use the words of our blessed Lord, 'he that sows, and he that reaps, shall rejoice together.' Moreover, be pleased to understand, that besides our ordinary schools, we resolved about four months ago to erect a new Damulian school, for the use of the Malabarian children." "Many joyfully embraced the opportunity offered them, and sent their children to this new school; which now, contrary to my expectation, are increased to the number of seventy, who are taught in two distinct chambers by three Christian masters. It is very proper that such schools should be every where erected among the heathen in India, whereby their youth may imbibe Christian principles in their very childhood. We have, by God's help, printed off the remaining part of the New Testament in the

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Damulian language, for the benefit of the Malabarians: and whereas the short Catechism, and Means of Salvation, in the Malabarick language, as also the little book of Principles in the Portuguese tongue, are all dispersed abroad, we have now printed them a second time."

"In the town of Pontischery, a Jesuit was heard to say: 'that our Malabarick version of the New Testament was full of errors.' Being credibly informed of his assertion, I drew up a letter, bearing date May 13, 1715, wherein I proposed to him the following terms: 'since I cannot discover any of these faults myself, I entreat you to shew me where the translation is not agreeable to the text, and you will really do me a singular piece of service: but then I do also desire you to compare our Damulian version not only with your vulgar Latin, but also with the original Greek itself; and then I shall hope you will find the errors to have been imaginary, and the translation faithfully performed.' But I have not yet received this gentleman's answer, nor the catalogue of errors wherewith he hath threatened our version."

During the same period, some letters passed between Mr. Grundler and Governor Harrison of Madras, on the subject of schools and missions. I extract a passage from a letter of the Governor's, which is highly creditable to him.

Fort St. George, October 25, 1715.—"I shall always think myself happy, if, in the discharge of my office, I can by any means promote your pious and laudable endeavours for propagating the Gospel of Christ, either here, or in any part of our territories. Moreover, I am most ready to assist your endeavours whenever you intend to put your design in execution. If you had rather begin at Dewanapatnam than here, our vice-governor shall be ready to defend your cause. And whereas I have more than once understood, by your worthy friend

Governor Hassius, that you are very well disposed, and most capable of this glorious undertaking, I cannot foresee any hindrances, unless what may arise from the dark superstition of those whom you have a mind to instruct in the Christian faith. I promise that there shall be no impediment on my part."

Mr. Grundler writes thus, on the 16th January, 1716, from Tranquebar:

"Our Governor Hassius is exceeding kind to me (which is owing to the goodness of the Almighty); he entirely loves me, and promotes my office and mission as much as possibly he can. He has also, by his commendatory letters, procured me the love and favour of the Honourable Governour Harrison. We are now very busy in building a paper-mill, for the benefit of the mission. Our Honourable Governor defrays half the expense, and I, on the mission's account, the other half. The timber work belonging to this fabric is finished, and a few days after we begun the edifice itself. If this design under God meets with success, it will be very advantageous both to this mission and to all India. We have now printed a treatise of divinity in Damulian characters; the three first sheets whereof, together with some other small tracts, which we have hitherto published, I have here enclosed."

A letter from the Rev. Samuel Briercliffe, chaplain at Calcutta, dated Dec. 31, 1715, contains a passage which stands directly opposed to the assertions, so vehemently urged by many of the Anglo-Indians of the present day, of the absolute impracticability of extending Christianity among the Hindoos.

"The Christians in Bengal bear but a very small proportion to the Mahometans and Gentoos. In this settlement, we are not above one in two thousand; we have few Protestants in this place besides those of our own nation. There are, indeed,

great numbers of Portuguese Christians (in comparison to us), who have got a very large church, and *they are daily making proselytes*. For the Portuguese language being well understood by many of the natives, and very current withal in matters of business, does the easier introduce the Romish religion. The Portuguese have also another church at Hughly, about twenty miles above us, upon the river Ganges, and they have one at Balafore, and one at Chittigon; *in all which places they have many converts*. The Portuguese have not carried on their religion by means of schools, but chiefly by bringing up their slaves and servants, while young, in their own faith; many of which have afterwards throve in the world, and accordingly educated their own children, slaves, &c. in that religion; which is the reason they are now so numerous in India."

A letter from the Rev. Mr. Stevenson, the chaplain at Madras, dated in February, 1716, gives a pleasing account of the state of the mission at that time.

"I have been at Tranquebar, where I spent three days with great satisfaction. On Sunday I heard Mr. Grundler preach to the Malabarian converts in their own language, and Mr. Berlin made an useful, earnest lecture in Portuguese. The people seemed far more attentive, serious, and composed in their behaviour, than our Europeans generally are. And the children whom I heard catechised in Portuguese, have juster notions of religion, and are greater proficient in true Christian knowledge, than those of a more advanced age are among us. I have no time to enlarge upon the order and good discipline that are kept up in the three schools, nor the continual successful labours of the missionaries. The governor, and the Danish minister of Tranquebar, gave Mr. Grundler an extraordinary character, and confirm the good opinion I always had of him. He is a man of great

probity, sobriety, prudence, and every good quality, necessary to render him capable of carrying on the work of the mission. Mr. Berlin is also a very pious, diligent youth, and seems to have a genius for languages, which is very requisite in a missionary: he made so great a progress in the Portuguese tongue, that he was master of it in one year, and now preaches in it with great ease and fluency. As for Mr. Adler, he is an artist so useful and ingenious, that he deserves the greatest encouragement. I saw the paper-mill he is now a making: it is in great forwardness, and will be finished, he says, in a few months."

To the Editor of the Christian Observer.

On re-perusing Talib's last letter, I perceive, that, in my reply, I have omitted to give an answer to the *latter* part of it. This however, will enable me to state briefly, by way of recapitulation, the grounds whereon I think the year 606-607, a more probable epoch of the commencement of the 1260 years, than that proposed by Talib and Mr. Bicheno, and, with this recapitulation, I hope that our long controversy will terminate.

I. It appears to me, that the commencement of that period is clearly marked by a *triple* notation of circumstance: hence I infer, that unless an epoch can exhibit such triple notation, it cannot be the true date of the period in question.

1. *The 1260 years commence with the establishment of an universal monarchy in the church.*—This I collect from the prediction that the saints, as a collective body, should be given into the hand of the papal little horn during the term of that period: whence the period itself must commence with their *being* so given.

2. *The 1260 years commence with the authorized establishment of idolatry.*—This I collect from the declaration, that the holy city and the outer court of the temple should be given

into the hand of a new race of gentiles, that is, paganizing Christians, during the term of that same period: whence the period itself must *commence* with the city and the court being so given.

3. *The 1260 years commence with the flight and secession of a certain body of spiritual Christians from the apostate church, with which, until then, they had remained in communion.*—This I collect from the flight of the woman into the wilderness; where she is preserved during 1260 years, evidently in a *state of persecuted separation* from the degenerate church, which is exhibited under the character of *another distinct woman*: whence she must have fled or separated herself at the *commencement* of the period in question. I further collect it from the sackcloth-propheying of the witnesses during 1260 years, which witnesses are evidently in a *state of separation* from the gentiles of the outer court: whence the 1260 years must *commence* with their separation.

Now there is reason to believe that the year, commencing in 606 and ending in 607, exhibits this very triple notation, which is required: whence I inferred, that that year was most probably the first of the 1260 years.

1. In the year 606, the Pope was exclusively declared bishop of bishops and supreme head of the catholic church, and every title of a similar description was prohibited to the other patriarchs.

2. In the year 607, idolatry, which had hitherto been an unauthorized individual sin, was authoritatively established in the church by the supreme pontiff.

3. History does not enable us to fix the *precise* year when the pious Valdenses first separated themselves from the Romish communion; but we may collect from it, that they began to retire into the vallies of Piedmont *about* the time when I date the 1260 years. Mosheim, on the au-

thority of Antoine Leger, deems *the seventh century* the most probable era of their secession*: and, if so, since their *first* act of separation must have been caused by *some remarkable event* which *peculiarly* offended their consciences, it can scarcely be esteemed an unnatural conjecture, that *the authoritative establishment of idolatry*, which occurred in this very century, was the event which led them to quit the communion of Rome. One of our ablest historians supposes them to have separated in *the seventh century*: now to what event of *that century* can we more probably ascribe their separation than *the authoritative establishment of idolatry*? So long as idolatry was an *individual* sin, however rife the practice might be, they were not bound in conscience to separate from the church: but, when *the church* adopted it as part of her discipline, and exacted it as a term of communion, no alternative but secession would be left to them.

And now let us see, how Talib manages the argument in favour of the year 533, which he conjectures to be the true date of the 1260 years.

1. He contends, that the edict of Justinian did at that time establish an universal monarchy in the church of Rome.—To this, omitting other arguments, I reply: that, about some 60 or 70 years after the supposed establishment of universal ecclesiastical monarchy, Pope Gregory the Great was *quite ignorant of the existence* of any such prerogative in the see over which he presided. This is manifest from his epistles respecting the patriarch of Constantinople. Had such an establishment taken place in the church of Rome about 60 years before, he *must* have known it: had he known it, he could *never*, in the patriarch of Constantinople, have branded, as a badge of Anti-Christ, the claim of that identical prerogative, which he himself then actually

* Mosheim's Eccles. Hist. Cent. VII. part ii. chap. ii. sec. 2.

and knowingly possessed. Gregory must surely have *known* the authority of his own see : yet *he* derives to it from the grant of Justinian no such universal monarchy, as *Talib* discovers in the emperor's edict. Is *Gregory* or *Talib* the best interpreter of that edict ? As I find it impossible to reconcile them, for *once* in my life I prefer the opinion of the Pope to that of the Protestant : and, concluding from the language of Gregory, that *universal monarchy* was *not* then the claim of the Roman pontiff, I follow the civilian Dr. Brett, who studied the matter as a lawyer, in the view which he has taken of the famous edict of Justinian. Hence I believe it to have done nothing more than *settle the precedence* of the several bishops of the Roman empire.

2. That idolatry was established in this same year 533, is the next point which *Talib* wishes to make good. This he attempts to do at the close of his last letter ; and this is the particular which I omitted to notice in my reply.—He says, that Justinian did then declare the Virgin Mary to be *the mother of God* ; and anathematized all impugnors of the doctrine ; that the Pope solemnly sanctioned the imperial decree by his authority ; and that *this was the establishment of idolatry in the church*, inasmuch as to give to the creature any part of the honour due to God is idolatry, and the worship of the Virgin followed as a necessary consequence from her new title.—I doubt not that *Talib* is perfectly accurate in his *statement* ; but I suspect, that he leaps with far too great rapidity to his *conclusion*. To invent the title of *mother of God* was indefensible, because unauthorized : but, how this can be construed into the establishment of *idolatry*, is not quite so clear. I suppose Justinian, the Pope, and the prelates, argued in some such manner as the following—*Christ is God : Mary is the mother of Christ : therefore Mary is the mother of God*. And they might very speciously have corroborated

their argument from Scripture itself. They might have urged, “ Since *an apostle* does not scruple to call the blood of the man Jesus *the blood of God**, he thereby authorizes *us* to call the mother of the man Jesus *the mother of God*. We only employ the very same figure of rhetoric that St. Paul did.”—I am no way defending the title : but I think, that Justinian was far less culpable in *inventing* it, than in *anathematizing* those who disliked it. As for its involving any *establishment of idolatry*, I must own I can discover nothing of the sort. The title, be its merits what they may, does not ascribe to the Virgin one atom of the honour due to God alone : nor can I comprehend, how a person, who (in the phraseology of Justinian) should call her *the mother of God*, would be one jot more in danger of *worshipping* her, than a person, who (in the phraseology authorized by the church of England) should denominate her *the mother of him who is very God as well as perfect man*. A child in theology may see the *idea* with which Justinian's title was invented ; it was plainly *the acknowledged deity of Christ* : but, why “ the worship of the Virgin should follow as a necessary consequence ” of her being called *the mother of God* by those who believed in the divinity of her Son, I profess myself quite unable to perceive. Yet this, according to *Talib*, is *the predicted establishment of idolatry*, which was to take place at the commencement of the 1260 years, when the holy city and the outer court were given to a race of gentilizing Christians. He appears to me, to have no more proved the claim of his date (the year 533) to the *second* characteristic mark of the commencement of the 1260 years, than he has done to the *first*. How then can that period have commenced in the year 533, when it wants the predicted badges of incipency ?

3. Of the third point, I cannot in justice require from *Talib* a more de-

* Acts xx. 28.

cisive proof, than I have adduced in favour of my own date, the year 606-607. Yet I have a right to call upon him to shew, that there is *much reason* to believe that in the year 533 a separation of faithful worshippers took place from the corrupt church. As yet he has not attempted this : and I am inclined to think, he will find it no easy task to perform.

II. But, before I can adopt Talib's date of the 1260 years, I must call upon him to shew, not only that their supposed *commencement* is marked by the triple notation set forth in prophecy, but likewise that their supposed *termination* answers to that chronological definition of it which is *likewise* set forth in prophecy. Our Lord tells us, that *the Jews are to be led away captive into all nations, and Jerusalem to be trodden down of the Gentiles, until the times of the Gentiles shall be fulfilled*. Now, whatever these *times of the Gentiles* may mean, it is plain, that the long tribulation of the Jews must expire, in other words, that they must begin to be restored, *precisely* when *the times* are fulfilled. Such a conclusion is absolutely required by the ordinary usage of language. If I were to say, *such a man is to be imprisoned until the first day of January next*, my phraseology must plainly import, that, *as soon* as that first day arrived, the man's confinement would be *at an end* : in like manner, when it is said, that *the dispersion of the Jews is to continue until the completion of the times of the Gentiles*, we are compelled to understand, that they will *begin* to be restored *exactly* when those *times* are completed ; consequently, so long as they are dispersed, we may be sure that *the times* have *not* expired. This being the case, we have only to ascertain the import of *the times of the Gentiles*, in order to know the precise epoch of the commencing restoration of Judah. Now it is generally agreed by our best commentators, such as Mede, Newton, and Hurd, that these *times of the Gentiles* are either *the times of*

the four great monarchies, or the three times and a half ; which, as Mede observes, amounts to the same thing in point of termination. But I do not wish to build upon authority alone : let us attend to the reasonableness of this opinion. In *my own* judgment, our Lord means specially *the three times and a half*. When he speaks of *the times of the Gentiles*, he plainly speaks of *some well known period of time*, by which the commencement of the restoration of Judah was to be chronologically determined. But we shall search in vain through all the Old Testament to find *any* period, except Daniel's *three times and a half*, to which it can be reasonably supposed that our Lord alluded : and these correspond *verbatim* ; the *times* mentioned by our Lord are *the times* mentioned by Daniel. But Christ calls them *the times of the Gentiles* : and it is worthy of note, that his apostle John does the same. Those *times*, during which (according to Daniel) the saints are given into the hand of the little horn of the *Gentile* Roman beast, are the precise times, during which (according to John) the holy city and the court of the temple are given to *the Gentiles*. If then these are to be given to *the Gentiles* during *the three times and a half*, those *three times and a half* must necessarily be *the times of the Gentiles*. But, if *the three times and a half* be *the times of the Gentiles*, since the restoration of Judah commences *precisely* at the end of the latter, it must also commence *precisely* at the end of the former. And this is confirmed by the prophet Daniel in a passage, to which I have little doubt Christ referred in his own prediction. Daniel fixes the same termination to his *three times and a half* and to *the scattering of the holy people*.* By *the holy people* here spoken of, Mede, Newton, More, Woodhouse, and our best expositors, understand *the Jews* : but Talib's system compels him to maintain, that

* Dan. xii. 6, 7.

that *holy people* is not the *Jews*, but those whom St. John speaks of collectively under the name of *witnesses*. Such an opinion, however, is at once evidently advanced to serve a turn, and will by no means accord with the phraseology of the prophet. Daniel speaks of *the scattering* of this holy people; and, to describe their *scattering*, he uses the very same word that Moses employs to describe the judicial *scattering* of the Jews*. *The holy people*, therefore, spoken of must be some people that is *scattered* in the same manner as the Jews: otherwise they do not correspond with the prophetic description which is given of them. Moreover, their *scattering* is not to be *confined* to the period of *the three times and a half*: for, although Daniel tells us that it will *come to an end* at their termination, he gives us no reason to suppose that it *commences* with their commencement. But what people is there whom a Jew would call *the holy people*, that has been *scattered* in the same manner as the Jews? I know of none. The persecution of the witnesses is never described by John as a *scattering*: nor, except occasional emigrations to escape the fury of their enemies, does their history present us with any thing that at all resembles *the scattering of the Jews*. Hence, with Mede and other commentators, I think it clear, that *the scattered people* mentioned by Daniel can only be *the Jews*. But, in that case, we arrive at the same conclusion as before; that the restoration of the Jews commences *precisely* at the end of *the times of the Gentiles*, or of *the three times and a half*, which is the opinion of Mede and our best commentators.

III. Thus, as far as I am able to judge, the system of Talib is altogether untenable: because his supposed period of 1260 years, commencing in 533 and ending in 1793, does not correspond with the prophetic nota-

* Compare Deut. xxviii. 64, and xxx. 3, with Dan. xii. 7, in the original.

tion either in its beginning or its ending. In the year 533, no universal ecclesiastical monarchy was erected (at least in the judgment of Pope Gregory and Dr. Brett); no establishment of idolatry took place, whence Gibbon tells us (as an historian) that even at the end of the sixth century the worship of images had never been *authoritatively decreed*; and no separation of pious Christians from the communion of the church occurred: therefore the 1260 years cannot have commenced in the year 533. So again: in the year 1793, the captivity and scattering of Judah did *not* terminate; on the contrary, at the end of nineteen years they are as much a *dispersed* people as ever they were, and their restoration has plainly *not* hitherto commenced: therefore *the three times and a half*, or *the times of the Gentiles*, cannot have expired in the year 1793. Very possibly I may be quite wrong in my conjecture; that however must be determined by the event; but I have as yet seen no arguments to convince me, that *Talib* is right. If my guess be well founded, the Jews will be put in motion in the year 1866: whence the conversion of *one* branch of them by some great maritime nation will commence, and be gradually effected, at some indefinite time *before* the year 1866. I am much inclined to think, that it has *already* commenced, and that thereby *the maritime nation* of Isaiah is ascertained: and I further think it probable, as I thought two years ago, that the determined opposition of Spain will produce a *retardation* of the great catastrophe which at one time seemed to be so rapidly approaching. I am not unwilling to conjecture, as I then conjectured, that the fifth vial is now pouring out upon the throne of the representative of the Roman beast. But, though his kingdom may be darkened by this pertinacious and almost interminable resistance to his usurpations, I see no warrant for believing that his authority will thereby be

overturned. When the appointed time of retardation is past, and when the Ottoman empire is overthrown, he will then appear with undiminished power at the head of the vassal kings of the Roman world; yet *that* will only be the prelude to his own destruction in Palestine. When he commences his expedition into that country, then, and not till then, may we look out for the restoration of the Jews. The same time of the end is the chronological notation of both.

I am, &c.

G. S. FABER.

Quotations from the Old Testament in the New,
collated with the Septuagint.

(Continued from Vol. IX. p. 74.)

ROM. iv. 3. The quotation is, for substance, from the Septuagint (*Gen.* xv. 6.) which does not at all vary from the Hebrew. *Επισευσθε δε (Rom.)* — *Και επισευσεν (Sept.)* — *Αβρααμ (Rom.)* *Αβραμ (Sept.)* — The name is not found in the Hebrew.

— 7, 8. The quotation exactly from the Septuagint (*Ps.* xxxii. 1, 2.) which gives the evident meaning of the Hebrew.

— 17. In like manner from the Septuagint (*Gen.* xvii. 5.)

— 18. The same (*Gen.* xv. 5.)

viii. 36. Exactly from the Septuagint (*Ps.* xlv. 22), which does not vary from the Hebrew.

ix. 7. Verbatim from the Septuagint (*Gen.* xxi. 12), which exactly renders the Hebrew.

— 9. This quotation is not taken from the Septuagint, from which, in words, it greatly differs: yet it retains one particular, in which the Septuagint varies from the Hebrew. Instead of "according to the time of life, &c." it has *κατα τον καιρον τετον*, "according to this time, &c." *haze* instead of *chayah* (*Gen.* xviii. 10.) *Εις τον καιρον τετον* occurs in the Septuagint on *Gen.* xvii. 21, which accords to the Hebrew; though the word is different from that used in the eighteenth, *mognad*, not *gneeth*.

ix. 12. From the Septuagint, which agrees with the Hebrew (*Gen.* xxv. 23).

— 13. Nearly from the Septuagint, which agrees with the Hebrew (*Mal.* i. 2, 3.)

— 15. As the above (*Ex.* xxxiii. 19.)

— 17. *Εις αυτο τετο εξηγειρα σε οπως ενδειξωμαι εν σοι την δυναμιν μου, &c.* — *Sept.* *Ex.* ix. 16. *Και ενεκεν τετε διετηρηθης, ινα ενδειξωμαι εν σοι την ισχυν μου, &c.* "And because of this thou hast been preserved, &c." The apostle's words are a more exact translation of the Hebrew, than the Septuagint is.

— 25. *Καλεσω τον & λαον μου, λαον μου' και την & ηγαπημενην ηγαπημενην.* — *Sept.* *Hos.* ii. 23. *Και αγαπησω την & ηγαπημενην, και ερω τω & λαω μου, λαος μου ει συ.* "And I will love her who was not beloved; and I will say to that which was not my people, Thou art my people." The apostle's words are neither a quotation of the Septuagint, nor a translation of the Hebrew: but the general meaning of the passage is clearly expressed. The Septuagint is nearer to a translation of the Hebrew; yet it varies from it in words, though not in meaning.

— 26. This quotation nearly agrees with the Septuagint (*Hos.* i. 10.) *ερρηθη. (Rom.)* *ερρεθη. (Sept.)* *εκει κληθονται. (Rom.)* *κληθησονται και αυτοι. (Sept.)* It accords exactly with the Alexandrian edition. Both give a correct translation of the Hebrew; except that instead of "It shall be said unto them," they have, "They shall be called, &c."

— 27, 28. *Εαν η ο αριθμος των υιων Ισραηλ, &c.* — *Sept.* *Is.* x. 22, 23. *Και εαν γενηται ο λαος Ισραηλ — αυτων (Sept. not Rom.)* *επι της γης (Rom.)* — *εν τη οικουμένη ολη*, "in the whole world." (*Sept.*) This last is a most material variation; and to have quoted the Septuagint in this place would have been wholly inconsistent with the apostle's argument. He was proving, that, according to the prophets, only a rem-

nant of Israel would be saved, in the days of the Messiah : but a quotation of the passage from the Septuagint would have gone to prove this, not of Israel, but of the whole human race. While, therefore, he nearly quotes that version, in other respects he, evidently by design, varies from it in this particular. Neither the apostle, nor the Septuagint, gives an exact translation of the Hebrew ; but only the general meaning. For the words “the Lord JEHOVAH of hosts ;” they retain merely *Κεϋος*, “the Lord.”

ix. 29. Exactly from the Septuagint (*Is. i. 9.*) which well translates the Hebrew, except as “a seed,” is substituted for “a very small remnant.”

— 33. In this verse, the apostle takes from two passages of Isaiah, as much as was needful for his argument. The former agrees with the Hebrew (*Is. xiv. 8.*) but is quite different from the Septuagint. The latter is more consonant to the Septuagint, (*Is. xxviii. 16.*) : but it agrees with the Hebrew ; except that, from the Septuagint, it takes “shall not be ashamed,” instead of “shall not make haste.” The same word is used again by the apostle (*x. 11.*) ; and by St. Peter (*1 Pet. ii. 6.*) Some think that they read *yabesh*, instead of *yachish*. It is, however, evident, that the apostle merely gave the general meaning, in his own words, as an inspired writer, without either quoting or translating with studied accuracy.

FAMILY SERMONS. No. XXVII.

Philippians iii. 12.—*Not as though I had already attained, either were already perfect.*

(Second Sermon on this Text.)

IN my last discourse, I considered the state and attainments of the apostle Paul, when he used the words of the text ; his sense of remaining imperfection ; and, his ardent pursuit after further measures of holi-

Christ. Observ. No. 111.

ness. I am now to apply the subject to ourselves.

In doing this, I shall consider

I. *The argument which the apostle's example affords us for growth in grace.*

II. *The confirmation of this argument from various scriptural considerations.*

I. The argument itself is very plain. The spirit and conduct of the apostle are set forth in the Bible as examples for us. He is a pattern of a real Christian. I do not mean that he is our pattern as an apostle, as an inspired writer, or as one possessing miraculous powers. But he is our example as a believer in Jesus Christ. As he repented, so we must repent. As he was justified by faith in the righteousness of Christ, so we must be justified. As he was renewed and enlightened by the Holy Ghost, so we must be. And, as his whole soul was then set on growing in grace, our souls must be the same. We must be constantly engaged in labouring after further measures of grace. Our remaining imperfection must be grievous unto us ; and our eye must be fixed on the inheritance of heaven as our glorious prize. This is the life of a Christian.

The case, indeed, is so plain, that it might seem useless to dwell upon it. But the fact is, that few points require more to be pressed. A constant progress in holiness is so hard to human nature, that there is nothing where we are more apt to fail. We are all ready to acknowledge the importance of growth in grace : but how little is our spirit like that of the apostle ! Our attainments fall far, very far short of his ; and yet how far are we from feeling our imperfection as deeply as he did ! It is true, we may make general confessions of sin ; but how little are we thoroughly convinced that we are nothing, and have done nothing, compared with what we ought to be, and ought to do ! We talk of running the race set before us ; but where is

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our watchfulness, our fervour, our exertion, our thirst after growth in holiness?

It is important, therefore, to dwell on the argument which arises from the apostle's example, that our consciences may be awakened and our diligence roused.

The object, then, which St. Paul pursued, and which we must pursue as believers in Jesus Christ, is constantly *to grow in all the parts of the Christian character*. We are to aim daily at a greater knowledge of God in Christ Jesus, a greater insight into the glorious plan of redemption, more holy contemplation of the perfections and love of God in that stupendous work, more sincere repentance, more living faith, more spiritual communion, more abiding hope, more heavenly joy, more stable peace in the Holy Ghost. We are to advance in abhorrence of sin and love of holiness; in watchfulness and prayer; in lowliness and resignation of heart; in patience, contentment, forgiveness of injuries, benevolence, gentleness, purity, and truth. We are to grow in separation from the pleasures and spirit of the world; in holy tempers and dispositions; in attention to every thing which is becoming the Christian character; in a conscientious discharge of every relative duty; in a uniformly consistent conduct. In a word, the Christian is a new creature; let him advance to the perfect man. He is placed on Christ, the sure foundation; let the building be reared. He is planted in the garden of God; let the tree flourish and bear fruit. He is a candidate for heaven; let him become more and more meet for the inheritance of it.

In pursuing this object, he is to imitate the apostle's *astonishing ardour of soul*.—Here lies the great difficulty. A few faint efforts are not enough. Some attendance on the means of grace, some sincerity in prayer, some desires after further advances in religion, are insufficient. St. Paul was eager as the racer in

the Olympic games. He had but one thing at heart; and this he pursued with persevering labour and exertion. On the contrary, instead of being ardent and active, we are often dull and heavy and lukewarm: we become weary in well doing: we relax in our first love and our first works. Growth in grace is no easy matter: it is indeed the most difficult thing in the world. It demands constant watchfulness and prayer. It requires a simple dependence on the grace which is in Christ Jesus. It calls for laborious diligence, for painful conflicts, for habitual mortification of sin, denial of self, examination of the heart, and sacrifices to duty. And this course is to be continued till we “awake up after God’s likeness.” Then, and not till then, the battle will be over, the victory secured, the race finished, and the glorious prize obtained.

If this then be the nature of that constant progress in holiness which the apostle’s example enforces upon us, let us go on to consider,

II. *Some scriptural considerations which may confirm the argument.*

1. Consider that *far higher attainments are possible*.—Whatever our advances in the knowledge of Christ may be, there is still a vast field before us. And the same grace which made St. Paul what he was, is ready, and sufficient for us. There is, therefore, no difficulty in our way which we may not overcome.

2. *The word of God lays a great stress on growth in grace*.—Many are the *examples* we there find of eminent holiness. How remarkable was the grace of Enoch and Abraham, of Moses and Job, of Joshua and Samuel! What a saint was David, the man after God’s own heart, and John, the beloved disciple! Especially, what a pattern was the apostle Paul, whose character has been already described!

The *exhortations* of Scripture, on this point, are very numerous. There are various duties commanded in the Bible, and we judge of

their importance according as they are enforced earnestly and frequently. Now the exhortations to a progress in godliness make up a large portion of the whole scripture. Every part of it tends to this point, that the Christian, having received the principles of the oracles of God, is to go on unto perfection.

The *promises* of God are given with the same design. There are promises to encourage the Christian under all the dangers and difficulties of his heavenly race. God engages to hear prayer, to give wisdom and strength, to bestow power on the faint, to fill the hungry with good things, to console the sorrowful, to deliver the tempted. He has made Christ unto us “wisdom, righteousness, sanctification and redemption.” He grants his Holy Spirit to all that ask him. He “works in us to will and to do.” He “withholds no good thing from them that walk uprightly.”

3. Consider further, *that every blessing we receive from God binds us to press forward in the ways of salvation.*—It is our highest duty, as creatures, to love the Lord our God with all our heart. This duty is infinitely increased by the mercies of redemption. By nature, we were “children of wrath even as others.” If then God has visited us with his grace; if he has pardoned and justified us; if he has adopted us into his family; if he has given us unnumbered blessings, and set before us an eternal inheritance; if he has borne so often with our unprofitableness and rebellion;—surely our hearts must be harder than a rock, if we do not say, with the Psalmist, “What shall I render unto the Lord for all his benefits?”

4. Again: *Constant growth in holiness is the very object for which we are “apprehended of Christ.”*—St. Paul tells us, that he followed after greater degrees of grace, that he might apprehend, or lay hold of, that glorious prize, for which also he was apprehended, *i. e.* laid hold

of and converted, by Christ Jesus. So that the Christian is stopped in the road to destruction, on purpose that he may have life; that he may run the race to heaven, and at length seize the prize of a glorious resurrection. Indeed, Christ “gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.” Titus ii. 14.

5. *This also is the design of the work of the Holy Spirit.*—He strengthens us with all might, that we may run and not be weary in our course. He assists us in prayer. He comforts us in trouble. He enlightens us in darkness. He sheds the love of God abroad in our hearts. He enables us to mortify sin, and overcome the world. Thus, he becomes the earnest, and pledge, and foretaste of the heavenly kingdom, which we strive to attain; and seals us to the day of redemption.

6. Consider, in the next place, *that growth in spiritual religion enables us to honour God in every relation of life.*—“Herein is my Father glorified,” said our Lord, “that ye bring forth much fruit.”

The active Christian glorifies God *in his family*. “As for him and his house, he serves the Lord.” “He walks in his house with a perfect heart.” By religious instruction, by daily prayer, by kind admonitions, by a holy example, he directs his household in the way to heaven. To do this, a man must be alive and active, and humble and spiritual. perhaps there is no part of our duty more difficult than family piety; because there we are most seen, there we are most off our guard, there our real frame of soul most shews itself. Accordingly the declining Christian dishonours God greatly in his family by evil tempers, coldness in religious duty, and inconsistency in his whole spirit and conduct. He has little heart to speak for God, or to act for him. He is a worse man in his family than he is any where else. And his

household differs but little from that of the ungodly.

He honours God *in the church*. He is not a stumbling-block and a scandal, as the inactive professor is, but a blessing to the church. How much did the corrupt practices and unholy spirit of the Corinthians disgrace the Gospel by divisions and sects and heresies ! Whereas growth in grace promotes unity and peace. This the apostle implies in the words which follow my text ; “ Let as many as be perfect be thus minded ; ” let those who are established in Christ have this most ardent desire after further holiness ; “ and, if in any thing ye be otherwise minded, ” variously minded among each other, “ God shall reveal even this unto you ; ” your differences of sentiment will lessen as you grow in grace. As Christians become worldly, they are divided : as they are spiritual, they are united.

Need I say that it is only the improving Christian who glorifies God *in the world* ? There is nothing which is so calculated to touch the consciences of sinners as the loveliness of a Christian’s conduct, who is evidently indifferent to wealth and honour and worldly pleasure ; whose affections are manifestly fixed on the glorious prize before him ; and who is supremely anxious to adorn the doctrine of God his Saviour in all things.

7. Remember further, that *Satan particularly opposes a Christian’s advance in religion*.—He uses every art to draw him aside, to lessen his watchfulness, to cool his zeal, to abate his spirituality, to damp his love. As he deceived Eve, so he still aims at “ corrupting our minds from the simplicity which is in Christ. ” If he can induce men to sleep, he then sows his tares. Sometimes he attacks as a roaring lion, and sometimes he allures as an angel of light. Now, shall the devil be thus vigilant to destroy our souls, and shall not we be diligent to press forward, in spite of all his wiles, towards our eternal inheritance ?

8. The devices of Satan *are very much assisted by the spirit of the present day*.—Spiritual sloth is now the disease of the church. There are many who appear to be neither cold nor hot. They are too proud, and careless, and disputatious, and covetous, to have much time or inclination for that holy, spiritual, ardent, self-denying pursuit, which fills the soul of the advancing Christian. Now, whatever is the prevailing evil of our times will insensibly injure us, unless we are doubly watchful.

9. Consider, in the next place, that *growth in grace brings peculiar consolation into the mind*.—I do not say always, but commonly, and where there is no special obstacle, *enjoyment follows activity*. Thus, he who loves God in Christ Jesus most fervently, and follows after a glorious resurrection most ardently, has generally most consolation. His soul is in health and prospers.—Besides, by this very progress, he *obtains clearer evidences of his state before God*. He “ makes his calling and election sure. ” As in the natural world, so in the spiritual, there is no stronger sign of life than growth.

In this way also, *he has peculiar communion with God*. “ If any man love me, ” said our Saviour, “ he will keep my word, and my Father will love him, and we will come unto him and make our abode with him. ” It is to them that obey him that God vouchsafes the richer visits of his grace. The Christian who quenches the Spirit by indifference and worldly-mindedness, cannot expect peace of conscience. He has grieved the Comforter. “ The secret of the Lord is with them that fear him, and he will shew them his covenant. ”

10. Consider, again, that *a continual advance in holiness is the only way in which we can walk, if we would reach eternal glory*.—This is the narrow road that leadeth to life. We enter upon it when we believe on Christ for justification. And, by daily growing in grace, we proceed onwards in it towards eternal glory.

“Without holiness no man shall see the Lord.” St. Paul “kept under his body, and brought it into subjection, lest, by any means, after he had preached to others, he himself should be a cast-away.” It is by the holy fear which such alarming thoughts raise, that the Christian is preserved from departing from God. He thus “works out his own salvation with fear and trembling,” remembering that, at the last solemn day of account, “every one will receive the things done in his body, according to that he hath done, whether it be good or bad.”

11. Nor should we forget that *larger measures of grace will increase our final reward.*—“The works of the Christian do follow him.” We are “to see that we lose not the things we have wrought, but that we receive a full reward.” If we add to “our faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity, an entrance will be ministered unto us abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ.”

12. I only add, as a most powerful consideration, *that, if we are not growing in grace, we are declining in it.*—There is no standing still. He who is not going forward, is going backward. The stone which is to be forced up a hill, must be constantly pushed forward, or it will be carried down by its own weight. As there is no consolation, so there is no safety, in religion, without habitual progress. A decay in holy affections should as much alarm us, as a fever or consumption. It is as necessary for us to press forward with holy ardour towards heaven, as it is for the soldier to be valiant in the fight,—as it is for the wrestler to be eager in the struggle,—as it is for the racer to reach forth with constant exertion after the prize.

In the next discourse, I shall proceed to give some *Directions* to assist us in growing in grace.

For the present, let us ask ourselves, whether *this argument*, drawn from the apostle’s example, weighs

upon our minds? Whether we see how far we fall short of the apostle in actual attainments; in grief and pain and humiliation of soul, under our remaining imperfections; and in eager and persevering exertion after further holiness? We should also inquire how far the *considerations* of the importance of growth in grace, here set forth, touch our consciences? Whether we consider that the possibility of higher attainments; the examples, exhortations, and promises of Scripture; the blessings we have received of God; the design of the death of Christ, and of the work of the Spirit; the importance of honouring God in our family, in the church, and in the world; the opposition of Satan, and of the spirit of the times; the comfort of our own souls; the necessity of holiness, if we would reach heaven; larger degrees of glory; and the danger of spiritual decays; do not form such a body of evidence on the immense importance of growing in grace, as may well cover us with confusion as to the past, and fill us with ardour and diligence as to the time to come?—Now, unto Him who alone can keep us from falling, and present us faultless before his presence with exceeding joy: to the only wise God our Saviour, be all honour and glory, dominion and power, both now and ever. Amen.

To the Editor of the Christian Observer.

VERY inadequate are the views generally entertained of the nature and malignity of sin. How often, in the cases of the sick and the dying, are acknowledgments made of the frequent commission of iniquity, utterly unaccompanied by any impression of its certain and dreadful consequences! Yet as a right knowledge of this point is evidently the first link in the chain, the first step towards the reception of the mercies of the Gospel, it is of the greatest importance to illustrate its nature.

1. The evil of sin may appear

then, in the first place, *from the numerous obligations it violates*.—We admit that every relation in which we stand to others, produces correspondent obligations, which it is shameful and wicked to despise. For example, are we children? We are bound to the love of our parents. Their protection of our infancy, their support of our childhood, their care, their instruction, their unnumbered kindnesses and incessant watchfulness, claim at our hands the returns of obedience, submission, love, reverence, and attention.—Are we servants? The wages we receive, the sustenance we obtain, call upon us to give back industriously to our masters the fruits of fidelity, honesty, diligence, and zeal.—Are we the offspring of misfortune, early bequeathed as orphans to the arms of charity, and indebted to the tenderness of a benefactor for all the comforts we enjoy? His voluntary anxiety, and unwearied benevolence, ask from us continual gratitude, and every possible proof of it, in our conduct through life.—Or (to rise from individual to public relations), are we members of a state, receiving protection and deriving benefits from its laws, authority, and civil regulations? We naturally are required to yield back loyalty, obedience, respect to the king, and to the magistrates under his appointment.

All these obligations are plain, and intelligible, admitted and felt by every one. The breach of them is accounted a disgrace, a reproach. We abhor, without hesitation, an unkind and neglectful child, a dishonest and slothful servant, an ungrateful offender against a disinterested benefactor, a rebellious subject, a despiser of law and good order. We perceive at once, in their characters, something unnatural, unbecoming, base, and unworthy; something that outrages our feelings, and revolts against our notions of what is decent and right. Now all these relations are far more than contained in that in which we stand to God. Open the

Bible, and you will observe God claiming the titles of a father, a master, a husband, a benefactor, a king. The breach, therefore, of any of his laws must involve the guilt of violating similar obligations to those by which we are bound in domestic and social life. Thus strikingly do the Scriptures speak: "Hear, O heavens; and give ear, O earth; for the Lord hath spoken: I have nourished and brought up children, and they have rebelled against me." "Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel." "A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the Lord of hosts." The same guilt, infamy, and shame, which generally follows the contempt of human ties, ought therefore to follow the contempt of the divine laws.

But there are still higher obligations which bind us to the Almighty. He is our God, our Creator; we owe the existence of our bodies and souls to his will and power; we are completely dependent on his care; we possess nothing which we have not received from him. Can, then, words express the daring rebellion which disobedience to his laws implies? It is the "rising up of the clay against the potter;" of the creature against the hand by which it was created.—But our obligations rise yet higher, if God's act of redemption is considered. As the mere creatures of his power, we are in existence only to render service and obedience to our Maker; but as his redeemed creatures, as sinners rescued by unmerited and unutterable mercy, we are, in a yet more emphatic sense, the property of God. Now we are, indeed, "no longer our own, but are bought with a price, that we should glorify God with our bodies and spirits, which are his." Do we then ask the guilt incurred by offending God? It is the insulting Him who

unites in his single person the venerable characters of father, husband, prince, and friend; and who invests these characters with unimaginable interest and awe, by the addition of the adorable names of Creator, Preserver, and Redeemer. Who can measure the obligations by which we are bound to such a Being? and who then can measure the crime which a violation of these obligations implies? If even in the joyous *service* of such a Being, the angels veil their faces, abashed by his purity and majesty, O who shall tell the nature of the deed, when a dependent mortal lifts up his feeble and unhallowed arm in *defiance of the will*, and in *subversion of the authority*, of his God!

2. The evil of sin may, in the next place, be illustrated by tracing *the actual effects it has produced in the world*.—We are accustomed to measure any evil by the quantity of misery it produces. The same standard I wish to use here—that is, to shew the malignity of sin by remarking the dreadful calamities, public and private, which it has produced in the world. In respect to public or national calamities, I am well aware that we are far too ready to impute them to the influence of second causes, and to look for their source in political errors, and an insufficient government; and, therefore, instead of noticing those public miseries and sorrows which have come within our own experience, I would rather refer to those similar, but yet more dreadful, national evils which are recorded in Scripture, with this special comment, written by the finger of God, that they were his judgments on the wickedness of the people. Unfold then the book of God, and when scarcely we are advanced in the history of creation, to rejoice, with the first happy representatives of the human race, on the glorious existence to which they had been elevated, we are compelled to mourn with them on its abasement and ruin. They transgressed the law

of God, and their punishment immediately commenced. They no longer bore the image of God; they no longer beheld that tree of life, which was either the pledge or the source of immortality. A dark and cheerless cloud overshadowed the future; and the sad prophecy, “Dust thou art, and to dust shalt thou return,” was but too rapidly verified in the murder of one son by the hands of another. Thus Adam’s sin “brought death into the world, and all our woe.” Let us go forward in the page of Scripture, and we perceive that ere long the earth became populous; and in proportion to its numbers was its wickedness. For a hundred and twenty years, the Divine forbearance was evinced. The warnings of Noah were uttered in vain. At length, God made bare his holy arm: the windows of heaven were opened, and the fountains of the deep were broken up. With the exception of one family, a whole world was blotted from existence, and its awful fate is lifted up, perhaps to the universe, as an eternal monument of the evil of sin, and of the indignation of the Almighty against it. In the ruin of Sodom and Gomorrah, mark a similar lesson: fire and brimstone are commissioned from heaven to overwhelm these impenitent cities, these daring rebels against the authority of God. Trace on the subject through the whole history of the children of Israel; and in the destruction of Corah, in the pangs of the people stung by fiery serpents, in the cruel captivity and prostration of the whole nation at the feet of the king of Babylon, behold the proofs of the Divine vengeance against iniquity. Oh, how instructive and how touching is the lesson their melancholy confessions impart! “We all do fade as a leaf, and our iniquities like the wind have taken us away; for thou hast hid thy face from us, and consumed us for our iniquities. Thy holy cities are a wilderness; Zion is a wilderness; Jerusalem a desolation; our holy and our beautiful

house, where our fathers praised thee, is burned up with fire; and all our pleasant things are laid waste."

These facts are recorded for our example; and, guided by them, we are led to attribute the woe, the slaughter, the oppression, the slavery, the wretchedness that fills the earth, to sin, as their dreadful source. Every national calamity is the loud, though, alas! oft unheard, voice of God proclaiming that iniquity is the ruin of man.

But if from public we turn to the scriptural details of private and individual misfortune, the same truth will meet our eye. Is Herod struck by the hand of God even upon the summit of his throne? Is Nebuchadnezzar levelled with the brutes, "though exalted as the eagle, and though his nest was among the stars?" Does Gehazi, go out from the presence of Elisha a leper as white as snow? Do Ananias and Sapphira unite in the same declaration, and meet in the same grave? It is because God's judgments are poured out. It is because, "though hand join in hand, iniquity shall not go unpunished."

And is not the misery which still sinks the spirit of a man to the earth, which attacks him under the various shapes of disease, and poverty, and scorn, and tears, and death, imputable to the same cause? Are not all these the dire effects, the tremendous marks of God's displeasure against the ungodliness of men? And even upon the penitent, though changed by a father's kindness to the gentlest chastisements of love, do not these calamities still fall with sufficient weight to bow them to the dust, when they turn in bitter recollection to the true source from whence afflictions spring?

3. The nature of sin will be depicted in yet more glowing colours, if we advert to the misery which it will produce hereafter.

If the Gospel has brought life and immortality, it has likewise brought death and immortality to light. It has disclosed the awful

truth, that, striking and terrific as are the traces of divine wrath in this world, they are insignificant when compared with those which will be manifested in the next. The delay of vengeance ought not, therefore, to give courage to transgressors, who, could they see

"The dawn of Christ's last advent, long
desir'd,
Would creep into the bowels of the hills,
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The images under which the future punishment of iniquity is described are the strongest which could be suggested as intelligible to human capacity. They are taken from the most dreadful sources and instruments of pain and horror with which we are acquainted. The torments which finally await the wretched offenders who shall reject every effort of forbearance, every offer of mercy, are compared to the gnawing "worm that dieth not," and "to the fire which is not quenched." "The wicked shall go away," as "cursed" of God, "into everlasting fire, prepared for the devil and his angels." Their immortal souls will be eternally banished from God's presence; will be shut out from every joy allotted to the righteous; will partake the full curse of sin, unmitigated by any of its former pleasures; will experience that remorse and anguish, and enmity against God, which result from conscious guilt and annihilated hope; that unutterable desolation of soul, which the progress of eternal ages will not exhaust or diminish. Let then the pains of hell evince the malignity of sin.

4. The last consideration which I shall offer in confirmation of this subject, is the infinite price at which a provision for the pardon of offences has been procured.

Far be it from me to say what the Almighty might have effected in man's behalf; whether in any other way than in that which he has seen fit to reveal, he could have pardoned sin in consistency with

the perfection of his holiness, and the severity of his justice. It is sufficient for us to adore that actual dispensation of grace he has disclosed—to admire that mercy which the death of his Son has permitted him to extend to mankind. This awful fact seems, however, to teach us, that the pardon of sin could be obtained at no inferior cost; that man must suffer through eternal years, or the Son of God must bleed upon the cross. Would we then mark the entire malignity, the entire heinousness of sin, let us turn to Calvary, and collect the punishment it merited from the sufferings of the Son of God; let us mark His affliction “who was bruised for our transgressions, and wounded for our iniquity:” let us mark his body, fainting, scourged, sweating drops of blood, pierced with nails, expiring on the cross; and his soul “exceeding sorrowful,” “smitten,” “afflicted,” yea, “forsaken of God!”

Oh what shall we now think of the guilt of transgression, when this spectacle passes before our eyes! What shall be our estimate of the evil of sin, when, to the innumerable obligations it violates, to the judgments it has brought into the world, to the torments it has yet in store for the wicked, this is added, that it could meet no pardon but through the sacrifice and passion of the Lord and Saviour Jesus Christ.

N. G.

To the Editor of the Christian Observer.

I TRUST I shall not trespass too much on your time and on the pages of your most valuable work, if I beg leave to offer a few observations on the last two communications of SOPATER; one of which appeared in your number for October, and the other in that of January. With all respect for the piety of Sopater, I cannot but say that the language he has used appears to me inconsistent with the tenor of Scripture, and per-

haps calculated to produce on the minds of some, impressions directly opposite to those which the Gospel conveys respecting the plan of our salvation. There is, I grant, much truth in his observations, as it regards the workings of the heart when brought into a state of alarm; and there is also unquestionably great propriety in elevating the standard of religious obedience, and pointing men to that as absolutely necessary to be attained; for without holiness no man shall see the Lord. To rouse, to animate, to incite, is the duty of the Christian minister; and there is an indispensable necessity of pressing upon his hearers self-denial and prayer; but when Sopater goes so far as to talk of *well-timing* the assertions, that salvation is all of grace, &c. I confess it is a doctrine which I have never yet discovered in the Bible. It is possible indeed, and I fear is sometimes the case, that practical exhortations may be omitted when they ought to be enforced; but it seems to me impossible to exalt too high the dignity of the Saviour, and the sovereignty of his love. If any motive can weigh with a poor sinner, brought into a state of alarm, to abandon his sins; if any inducement can be offered to persuade him to turn to God; I know of no motive, of no inducement, so powerful as that which is deduced from the cross of Christ. And if this fail, in vain shall we try the force of all other exhortations whatever. But what was the practice of the apostles? Did *they* ever talk of *well-timing* their declarations of the Gospel plan, from a fear that they would “certainly, sooner or later, weaken, if not destroy, the force of practical exhortations?” Consult the language of the Epistles. We there discover, in every line, a remarkable prominence given to the free grace of God; and whenever St. Paul advances towards this amazing subject, his soul becomes impassioned with the theme, and he is lost in rapture.

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These facts are recorded for our example; and, guided by them, we are led to attribute the woe, the slaughter, the oppression, the slavery, the wretchedness that fills the earth, to sin, as their dreadful source. Every national calamity is the loud, though, alas! oft unheard, voice of God proclaiming that iniquity is the ruin of man.

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The images under which the future punishment of iniquity is described are the strongest which could be suggested as intelligible to human capacity. They are taken from the most dreadful sources and instruments of pain and horror with which we are acquainted. The torments which finally await the wretched offenders who shall reject every effort of forbearance, every offer of mercy, are compared to the gnawing "worm that dieth not," and "to the fire which is not quenched." "The wicked shall go away," as "cursed" of God, "into everlasting fire, prepared for the devil and his angels." Their immortal souls will be eternally banished from God's presence; will be shut out from every joy allotted to the righteous; will partake the full curse of sin, unmitigated by any of its former pleasures; will experience that remorse and anguish, and enmity against God, which result from conscious guilt and annihilated hope; that unutterable desolation of soul, which the progress of eternal ages will not exhaust or diminish. Let then the pains of hell evince the malignity of sin.

4. The last consideration which I shall offer in confirmation of this subject, is the infinite price at which a provision for the pardon of offences has been procured.

Far be it from me to say what the Almighty might have effected in man's behalf; whether in any other way than in that which he has seen fit to reveal, he could have pardoned sin in consistency with

the perfection of his holiness, and the severity of his justice. It is sufficient for us to adore that actual dispensation of grace he has disclosed—to admire that mercy which the death of his Son has permitted him to extend to mankind. This awful fact seems, however, to teach us, that the pardon of sin could be obtained at no inferiour cost; that man must suffer through eternal years, or the Son of God must bleed upon the cross. Would we then mark the entire malignity, the entire heinousness of sin, let us turn to Calvary, and collect the punishment it merited from the sufferings of the Son of God; let us mark His affliction “who was bruised for our transgressions, and wounded for our iniquity:” let us mark his body, fainting, scourged, sweating drops of blood, pierced with nails, expiring on the cross; and his soul “exceeding sorrowful,” “smitten,” “afflicted,” yea, “forsaken of God!”

Oh what shall we now think of the guilt of transgression, when this spectacle passes before our eyes! What shall be our estimate of the evil of sin, when, to the innumerable obligations it violates, to the judgments it has brought into the world, to the torments it has yet in store for the wicked, this is added, that it could meet no pardon but through the sacrifice and passion of the Lord and Saviour Jesus Christ.

N. G.

To the Editor of the Christian Observer.

I TRUST I shall not trespass too much on your time and on the pages of your most valuable work, if I beg leave to offer a few observations on the last two communications of SOPATER; one of which appeared in your number for October, and the other in that of January. With all respect for the piety of Sopater, I cannot but say that the language he has used appears to me inconsistent with the tenor of Scripture, and per-

Christ. Observ. No. 111.

haps calculated to produce on the minds of some, impressions directly opposite to those which the Gospel conveys respecting the plan of our salvation. There is, I grant, much truth in his observations, as it regards the workings of the heart when brought into a state of alarm; and there is also unquestionably great propriety in elevating the standard of religious obedience, and pointing men to that as absolutely necessary to be attained; for without holiness no man shall see the Lord. To rouse, to animate, to incite, is the duty of the Christian minister; and there is an indispensable necessity of pressing upon his hearers self-denial and prayer; but when Sopater goes so far as to talk of *well-timing* the assertions, that salvation is all of grace, &c. I confess it is a doctrine which I have never yet discovered in the Bible. It is possible indeed, and I fear is sometimes the case, that practical exhortations may be omitted when they ought to be enforced; but it seems to me impossible to exalt too high the dignity of the Saviour, and the sovereignty of his love. If any motive can weigh with a poor sinner, brought into a state of alarm, to abandon his sins; if any inducement can be offered to persuade him to turn to God; I know of no motive, of no inducement, so powerful as that which is deduced from the cross of Christ. And if this fail, in vain shall we try the force of all other exhortations whatever. But what was the practice of the apostles? Did *they* ever talk of *well-timing* their declarations of the Gospel plan, from a fear that they would “certainly, sooner or later, weaken, if not destroy, the force of practical exhortations?” Consult the language of the Epistles. We there discover, in every line, a remarkable prominence given to the free grace of God; and whenever St. Paul advances towards this amazing subject, his soul becomes impassioned with the theme, and he is lost in rapture.

X

This is the grand machine which once converted the world: and if we would be the happy instruments of the same blessed work, now in these latter days, let us not proceed upon any other foundation. When the poor jailor at Philippi came trembling, and fell down at the feet of the apostles, demanding what he must do to be saved, they did not *well-time* their answer, by telling the man he must *labour*, he must *run*, and *strive*, though undoubtedly none knew better than they the propriety of such an exhortation; but they said unto him, "*Believe* on the Lord Jesus Christ, and thou shalt be saved and thy house." Let me ask, would it not, while the man was in that state of mind, have been rather *ill-timed*, and as if one should call upon a poor cripple to run, when we knew him utterly incapable of standing? We seem to forget the efficacy of the cross of Christ, and, in attempting too eagerly to raise the superstructure, we neglect to lay a proper foundation; and the consequence is, that the building falls to the ground. I cannot, sir, but think that this subject is by some too much neglected. It seems to be imagined, that if men are continually told their duty, this is all which is to be done; while Christ (if I may be allowed the expression) is kept too much in the back-ground, and those views which ought to be in distant perspective are brought into the front of the piece. Far be it from me to insi-

nuate that practical exhortation is a matter of comparatively small importance: nor am I to be understood to mean that the *doctrines* of the Gospel, and nothing more, are to be preached, from a conviction that they will produce all the effects necessary. All that I wish to observe is, that the *grand engine* of conversion is the cross of Christ: and, as it regards the *motive* to induce a sinner to leave his sins, nothing but a full, and open, and clear, enunciation of the free, unmerited grace of God in Christ, will avail. And, when once the mind begins to feel the force of this love, it will no longer be divided by two "contradictory propositions;" but, one admitted, the other will be assented to with joy.

It seems to me, that that preaching which leaves the mind to adopt a confused idea about what Sopater is pleased to call "unconnected premises," must emit an uncertain sound: and if so, then indeed the conclusions arising from them "must necessarily be weak and inefficacious." I have, sir, for a considerable time past read your work; and, as I think, these observations are in consonance with it: and I am happy to take this, the first opportunity, of saying that I trust it has often contributed to rectify my judgment, and lead me to much useful reflection.

With sincere respect,

I am yours, &c.

JOHN —

MISCELLANEOUS.

To the Editor of the Christian Observer.

I AM no lexicographer, or dictionary maker; nor even concordist: yet I could not but feel rather displeased at seeing my old acquaintance and benefactors incautiously placed among that motley group, which is

held up to derision in your Number for December, p. 753.

There are, perhaps, few descriptions of men, to whom the church and the world, the learned and the unlearned, they who know it and they who know it not, are more deeply indebted, than the body of

men in question : and merely to acknowledge that their labours are useful, while they themselves are spoken of with contempt, is not the most proper return for the benefits which we have received ; nor the way to encourage others to tread in their steps : and as Europe especially is under immense obligations to the lexicographers of the fifteenth and sixteenth centuries, for the excellent translations of the sacred Scriptures which she now possesses ; so the exertions of "the Bible Society," and of other societies for circulating the Scriptures, will need a great number of laborious dictionary-makers, in various languages, to give their pious and benevolent designs full effect ; and every attempt of this kind, in a language little known, is an important opening to the translation of the Scriptures into that language.

You have performed a long journey. It is inquired of you, at what rate you travelled : you answer, five, six, seven, or eight miles, in an hour. I go no further, because, except on great emergencies, no man ought, and one would hope no merciful man can desire, to travel more rapidly. Various other questions are proposed about the journey : and you give due commendation to the horses, drivers, or grooms, &c. But at length this uncommon inquiry is started—Who made the road and built the bridges ? Yet if the road had not been previously prepared, you could not have travelled, either with such speed, safety, or comfort. The drudges who do the common labour, and the surveyors of the highways, might perhaps here occur to your mind, without exciting either much respect or sense of obligation. But, probably the whole was planned by men of far more enlarged minds : as we know that the enlightened Romans made roads in all the countries which they possessed ; knowing that this would facilitate social intercourse, and promote civilization : and thus, unconsciously, they

opened a way for the more rapid propagation of the Gospel.

In like manner, a man has made considerable proficiency in the learned languages, perhaps without the advantages of a liberal education : he ascribes his progress to the assistance of this or the other friend ; but perhaps, above all, to his own indefatigable perseverance—But, what dictionary did you use ? If you had not had that dictionary, what would you have done ? The answer to such questions will remind him, that if others before him had not bestowed still more indefatigable diligence in the business, his own labours must have been to little or no purpose. A great part of his learning therefore, yea, and of the good which it enables him to do, is owing to the lexicographers. The case is the same with all learned men, whether they recollect it or no ; and with the unlearned, who in any way profit by their labours.

This, however, your correspondent considers as springing from their "love of fame." Perhaps it may be more justly imputed to a high, probably excessive, valuation of that kind of learning in which they are proficient, and an ardour of mind in exciting others to the same studies, united with a desire of acquiring a hard-earned maintenance by their labours. But, when we consider what kind of men laboured in making lexicons and dictionaries, in the dawning of the reformation ; it would be unjust not to ascribe the assiduity and perseverance of many, to strong religious principles, and an ardent hope of thus rendering a most important service to the souls of men.

Suppose, again, a man to have made a great proficiency as a textuary in the Holy Scriptures : will this person refuse the tribute of respect due to Cruden the concordist ? I mention him, as his was long by far the best concordance, and as it has furnished materials to all subsequent ones. Shall I impute Cruden's la-

bours to the love of fame, or to other mean motives? Even if I had no information on the subject, what I have learned from his labours would induce me to ascribe his indefatigable diligence to his love of the Holy Scriptures, and to the love of souls. I must consider him as a man, in that respect at least, of a very *enlarged* as well as pious and benevolent mind; who selected the best possible means of being extensively and permanently useful, which Providence had placed within his reach, and who exerted himself most diligently and successfully in accomplishing his object.

Were I disposed, with the Papists, to canonize any persons, William Cruden, and the inventor of spectacles, would be selected by me: without the latter, during many past years, I could hardly have studied at all; and without the former I should have studied with far inferior advantage. I am,

Yours, respectfully,

T. S.

To the Editor of the Christian Observer.

I HAD scarcely noticed your insertion of my paper on the subject of persecution, when a relation of some extraordinary circumstances, which took place last year at Wickham Market, in Suffolk, appeared in the public prints, under the form of a Law Report. As the case is now before the proper judges, to them it may be safely confided; and I will only observe upon it, that should only one half of the facts, detailed in Mr. Garrow's address, be substantiated, the defendants will be criminated by every person who regards the sacredness—I will not say of religion, but even—of property; and the offending party will surely be subjected to a very serious punishment.

Below is the report*. I recommend you to insert it, by way of

* The enclosed report is more minute than what is contained in some of the newspapers.

rendering its publicity more permanent; and in order to record what, I trust, will be the last act of irreligious outrage committed in the United Kingdom.

COURT OF KING'S BENCH,

Monday, Feb. 11, 1811.

THE KING v. CHURCHYARD AND OTHERS.

Mr. Garrow moved for leave to file a criminal information against fourteen persons out of a much greater number, for what he had no hesitation in calling, the most outrageous conduct the court ever remembered. A dissenting minister, regularly authorized by the law, had hired two rooms of a cottage in Wickham Market, in the county of Suffolk, and announced his intention of preaching there on Sunday, the 2d of September last. Upon the Saturday preceding, the crier was employed by certain persons, who were averse to the minister's coming among them, to warn the parish to take care of their houses and persons, for a bad set of people was coming among them. There was an idea in the county of Suffolk, which the learned counsel hoped would be corrected by the Bench, that as long as dissenting places of worship were insulted and disturbed without their walls, they might be insulted and disturbed with impunity, and that the penalties of the act were confined to disturbances within the walls of the meeting-houses. Upon the minister's arrival at the meeting-house in question, on the 2d of September, he found it besieged by upwards of one thousand persons, some in disguises, affecting attitudes of adoration, others beating drums and a large gong, and blowing trumpets, and all making an uproar; the obvious purpose of which was, the prevention of every thing that might be said in the meeting-house from being heard. These outrages were afterwards repeated on the 16th of September, and on various subsequent Sundays, the crowd of rioters amounting in

number sometimes to two or three thousand. On one occasion was brought before the door of the meeting-house a waggon, in which was placed a man dressed out in a full suit of black, a wig, and a cocked hat, who distributed bread to the mob, certainly for no other purpose than to disturb the dissenting congregation; for the orator gave out separately the names of the persons who were to receive this bread, upon which there was a general shout; and the whole concluded with a scramble for the loaves which remained. Upon some occasions, the minister was met by a concourse of these persons, and was jostled by one of those against whom the motion was made, and who was on horseback. Fireworks and stones were also thrown into the meeting-house, and at the horse and chaise in which the minister departed. At one time a procession was formed by the mob, who carried a gallows in their front. At another time rotten eggs were thrown into the meeting; and two of the rioters, who were professed masks, stationed themselves among the congregation, saying that they came there to hear the word of God, and, by —, they would hear it. At length the rioters broke all the windows of the meeting-house. One man kept open house during the time of this riot, and gave wine to all those who opposed the *Pogroms*, as the dissenters were nick-named. It was openly stated too, at the vestry of the parish, that there was a gentleman ready with one hundred pounds, to support the *Anti-pogroms*. The owner of the cottage where the dissenters assembled was forcibly turned out of his house, and his wife was threatened, that he and his brother, who had interfered in the business, should be pressed and sent to sea, if they did not turn the *Pogroms* out of their house. Of this house the rioters had gotten possession, and were tearing it to pieces in the night, when the brother of its owner endeavoured to prevent them; upon

which one of the rioters called out of the window, "a — *Pogrom*, seize him!" and fired a gun. It was also threatened, that if the congregation should attempt to meet again, an engine would be prepared to play upon them. The affidavit, which stated all these circumstances, concluded with saying, that there was no other place in the parish for the congregation to meet in; and that if they were to attempt to build one, what they should erect in the day would be inevitably pulled down in the night. Against every one of the persons who were the subject of Mr. Garrow's motion, the affidavit swore *overt acts* of this conspiracy to prevent the congregation from exercising their religion. The first was a farmer, of the name of James Churchyard, of whom it was sworn, that he entered the meeting-house on the 14th of November, when he talked loud, and afterwards joined Mr. Thompson, the officiating minister, home, telling him, that if he were to come for seven years to preach there, that would be the way in which he would be served. Mr. Garrow had omitted to mention, that these rioters wore cockades of their order, and in short presented an happy edition of an O. P. riot at a dissenting meeting-house. The next person against whom the learned counsel moved, was Benjamin Garrard, the distributor of the bread, and the person who rode at the head of the cavalcade, who threw stones and fireworks. The third was William Hewitt, a collar-maker, who wore a cockade, and was the mask who had been before described to have mocked the attitude of adoration. It was he that procured the drum and drummer. The next was Philip Dykes, not one of the most vulgar of the rioters, but a man more criminal than perhaps they; for he was in a superior station of life to them, and supported and encouraged them. He was described yeoman, and was the churchwarden of the parish. On the 2d of December,

which was the last day of preaching at the meeting-house, the minister went with the tenant of the house, to the churchwarden, in order to endeavour to repossess themselves of the house ; when the churchwarden told them that there should be no preaching there, and that murder would be committed if it were ever attempted again. The next was William Moore, a farmer in the neighbourhood, who encouraged the mob by cries of "burn them ;" and was the person who threatened a pressgang. The next was John Culpeck, a shoemaker, living next door to the meeting-house, who wore a cockade, who was the performer upon the gong, and the person who cried from the window of the meeting-house, "a — *Pogram*," &c. The next two were James Sheldrake and William Gurling, who entered the meeting-house, and being afterwards taken by the constables in the act of rioting, effected their escape, with the assistance of William Benton and Charles Bunn, who were the next two moved against ; but as a bill of indictment had been found against these first two for the disturbance, though not for the conspiracy, their names were, at the recommendation of the court, struck out. Benton was a wheelwright, who disguised himself as a butcher : he struck at the meeting-house door, and offered to fight the constables. Bunn (yeoman) followed one of the ministers on the road, and assaulted him, shouting "*No Pogram*." Edmund Hewitt, who was the next, assisted in the rescue and disturbance. The next two were Tuffield and Clow, who came into the meeting-house with the insignia of the riot, bearing with them a basket of stinking sprats, which they threw over the congregation. The last was William Cooke (yeoman), who struck the constable, and assisted in Sheldrake and Gurling's rescue by knocking him down.

The court granted a rule to shew cause against the following six per-

sons, who had assisted in the disturbance, and against whom no proceedings were depending, viz.—

Churchyard, Benton, Garrard, William Hewitt, Culpeck, Tuffield, and Clow.

Mr. Garrow made it understood to the court, that there had been attempts to proceed in the ordinary course of justice, by indictment, against all these persons, but the grand jury had thrown out the bills.

Since the violent opposition to the early Methodists, I do not recollect that a tumult connected with religion, in any degree so systematically and perseveringly conducted as the above, has been heard of throughout the empire. You may indeed remind me of the riots in 1780. I look upon them, however, and upon some subsequent disturbances, as having been the consequences of a politico-religious question, first agitated among men in power, and then brought down to the conceptions of the vulgar, in the shape of watchwords, and popular aphorisms, (which, in all great convulsions, are expressly made for the occasion, and are well known—Mirabeau would support me—to be most potent engines of sedition), and issuing in acts of sensuality and cruelty. Such acts are perpetrated in any insurrection whatever, when the passions of the populace get the better of their fears ; no matter whether they cry *No Popery*, or *No Pograms*.

In the Suffolk case, as in most cases, which in my judgment, with some correctness, come now under the description of persecution, the object of resentment is an individual, or individuals, personally known to the assailant ; whose enmity is excited by actually seeing and hearing the man who exhorts him to forsake a wicked life. As he hates the light which shews him his own character, he hates the bearer of the light. Hatred soon kindles into practical revenge, and is specifically directed against the supposed injurer. Now

whatever insults and formal acts of resentment follow, solely from this feeling of hatred, I deem to be properly *persecution*, and nothing better.

As far as we are yet informed, the proceedings in Suffolk certainly were of a peculiarly offensive character. That a mob, consisting of from one to three thousand, regularly organized, led on by men in masquerade, encouraged by the gratuitous distribution of bread, supported by promises of pecuniary aid at a vestry, inflamed even to acts of house-breaking,—all this for *three months*—and finally receiving the virtual countenance of a grand jury;—that such an elaborate and steady course of opposition to a religious society, under the protection of the law, should be pursued, is really astonishing. When the matter is farther investigated, I have no doubt but that the delinquents, in case of their being unable to meet so serious a charge, will be convinced, that the laws of this country are eminently favourable to religious liberty, and are designed to cut off from ill-disposed men the opportunity of offending.

With regard to myself, I feel a peculiar degree of interest in the result of the trial, on account of having pleaded, in my last paper, that, in the present state of the world, “there is properly no persecution.” Should, however, the clients of Mr. Garrow prove their point, and should the court refuse their protection—I am supposing the very worst—my plea must be reversed. On the contrary, should the court grant their protection, and punish the defendants, the sentiments I have advanced will be strengthened. The matter may be decided before this address reaches its destination. Whatever the decision be, it may be advisable to record the above report in your valuable miscellany; as a striking instance of the energy and perseverance with which the human mind opposes a fact, or a person, connected with the expostulations of a ter-

rified conscience, and which our abject nature hates in exact proportion to the advantages we might otherwise receive.

TUUM EST.

To the Editor of the Christian Observer.

I UNDERSTAND that Mr. Faber thinks the subversion of Popery will synchronize with the downfall of Mohammedanism; and that when he discerns the evident approach of the latter event, he will be able to ascertain certain dates most intimately connected with the general fulfilment of prophecy. He also expects that Mohammedanism will sink *gradually*.

The Wahabees entered Mecca on the 27th of April, 1803; levelled eighty of the tombs belonging to the descendants of Mohammed, and the tomb also of his wife Kadiza; plundered the holy places; but left the Caaba. Mecca, however, was afterwards repossessed by its sheriffe. In 1804, Medina, the second city in Arabia, was taken by the Wahabees; who plundered all the treasures, which had been accumulating there for ages, by the contributions of the faithful. The tomb of the prophet himself was destroyed. The Arabs will soon be united under one master. Arabia is for ever lost to the Sultaun; who, consequently, is no longer head of the Mohammedan religion. Mecca cannot again be visited by pilgrims, according to the order of the Prophet. The mighty fabric of Islamism must be considered as having passed away when Suad entered Mecca in 1803.

The facts and inferences in the above paragraph, are taken from the second volume of Lord Valentia's Travels. There is some inconsistency in what the noble author says afterwards; namely, that he met some pilgrims on their road to Mecca. This perhaps may be explained.

I have nothing farther to add; except a wish, that Mr. Faber, or

any other competent investigator of the difficulties of prophecy, would compare with them these facts and inferences; and, with your permission, oblige your readers with the result.

OROZO.

To the Editor of the Christian Observer.

VERILY, Mr. Observer, I wish that you and your brother reviewers would keep a sharp look out after your publishers, and not allow them to undo on the outside of your works all the good you are so laudably trying to do within. Your publisher, I grant, is more discreet in this way than many of his brethren; but I sometimes catch him inserting an advertisement in the blue cover of your work, which is not quite the thing. However, as I said before, he is so comparatively innocent in this respect, that I have very little fault to find with him. He never inserts any thing about Dr. Solomon, or the lottery. But there is another religious publication, which I forbear to name: what does the publisher do this month, but stitch at the end of it Ben Flower's Address to the Public, in recommendation of his "Political Review and Monthly Miscellany." Lest this address should have escaped your notice, I send it you, having indignantly torn it out of the place where the publisher had stitched it, inadvertently I hope, and not as a *substitute* for the Address of his employers. That your readers may not think my displeasure to have been misplaced, I beg you will favour them with the following specimens:—"The parliamentary debates, unhappily, on account of the low estimation in which the public characters of the majority of the debaters in administration and opposition are held by the public, exciting, comparatively speaking, but little interest, will therefore be discontinued." Again: "We frankly inform our readers, that we shall deem it an important part of our

duty to watch more particularly the publications on these subjects, proceeding from what is called the religious world, and to warn that class of our timid, but often well-meaning countrymen, in the established church and amongst the various denominations of dissenters, who are too apt to resign their judgments to the direction of *priests*, or to men of a *priestly* disposition, against the fatal errors,—that an indifference to the *rights* given them by the great Creator, and confirmed to them by the constitution of their country, is to be considered a mark of *vital* Christianity,—that servility, corruption, bribery, the love of war, pillage, conflagration, and wholesale massacre, are to be apologized for, under the wretched pretence that our *common parent* has created us all radically, and to the heart's core, utterly vitiated; and that an indulgence of public vices at least, may be allowed, pleaded for, and covered, under the cloak of an *evangelical* profession."

And again: "Such is the state of degeneracy, in which the majority of all parties in the *state* and in the *church* appear to be sunk, that we have very slender hopes that *peaceable* reformation will be the happy lot of this country."

I am a plain man, and do not well understand how such mischievous trash can be even indirectly propagated by any one, much more by a work, which challenges to be beneficially committed into the hands of youth, and which the wise and good are to recommend without scruple.

My advice to you reviewers, Mr. Observer, is to look to your outposts as well as to your citadel. For be your citadel ever so well guarded at present, if you suffer your outposts to be quietly occupied by the enemy, your citadel too will soon be in his possession.

FARMER BLUNT.

Feb. 15, 1811.

To the Editor of the Christian Observer.

By one of the articles in the treaty lately concluded with the court of Brazils, it is stipulated both that the Portuguese slave trade shall be confined within narrow limits, and that the Inquisition shall be abolished at Goa, and shall not be established in the Brazils. The benefits arising to the cause of humanity from any limitation of the slave trade are now, perhaps, well understood and properly appreciated in this country. I question, however, whether the British public are sufficiently aware of the triumph which the same cause has obtained by the annihilation of the power of the Inquisition in both the Indies. I have been induced, sir, by a desire of impressing this point more strongly on the minds of your readers, to transmit to you for insertion an authentic account of an Auto-da-Fè, taken from Fox's Book of Martyrs, and to which I understand there have been several shocking parallels at Goa, even since that place has been under our protection, and garrisoned by our troops.

"The officers of the Inquisition, preceded by trumpets, kettle-drums, and their banner, marched on the 30th of May, in cavalcade, to the palace of the Great Square, where they declared by proclamation, that on the 30th of June the sentence of the prisoners would be put in execution.

"Now there had not been a spectacle of this kind at Madrid for several years before, for which reason it was expected by the inhabitants with as much impatience as a day of the greatest festivity and triumph.

"When the day appointed arrived, a prodigious number of people appeared dressed as splendidly as their respective circumstances would admit. In the Great Square was raised a high scaffold; and thither, from seven in the morning till the even-

Christ. Observ. N^o. 111.

ing, were brought criminals of both sexes;—all the inquisitions in the kingdom send their prisoners to Madrid.

"Twenty men and women out of these prisoners, with one renegado Mahometan, were ordered to be burned: fifty Jews and Jewesses, having never before been imprisoned, and repenting of their crimes, were sentenced to a long confinement, and to wear a yellow cap; and ten others, indicted for bigamy, witchcraft, and other crimes, were sentenced to be whipped and to be sent to the galleys. These last wore large paste-board caps, with inscriptions on them, having a halter about their necks, and torches in their hands.

"On this solemn occasion, the whole court of Spain was present. The grand inquisitor's chair was placed in a sort of tribunal far above that of the king. The nobles here acted the part of the sheriff's officers in England, leading such criminals as were to be burned, and holding them when fast bound with thick cords; the rest of the criminals were conducted by the familiars of the inquisition."

The account of the Mass follows, with the reading of the sentence of condemnation.

"Next followed the burning of the twenty-one men and women, whose intrepidity in suffering that horrid death was truly astonishing. Some thrust their hands and feet into the flames with the most dauntless fortitude; and all of them yielded to their fate, with such resolution, that many of the amazed spectators lamented that such heroic souls had not been more enlightened."

It was by proceedings similar to that which has now been detailed, that the Inquisition at Goa forced a large proportion of the Syrian Christians, on the Malabar coast, to conform to the church of Rome, and the remainder to seek a refuge for their faith in the fastnesses of the moun-

Y

tains and in the comparatively tender mercies of Hindoo princes. Let us thank God that its baleful fires are at length extinguished.

C. C.

To the Editor of the Christian Observer.

THE two following hymns, the production of Mr. Clark, late pastor of a dissenting congregation at Trowbridge, are extracted from his life by Mr. Jay, and appear to me to be well worthy of a place even in *your* poetical department.

I am, &c.

C. M.

THE BREVITY OF LIFE.

Swift as an arrow cuts its way
Through the soft-yielding air ;
Or as the sun's more subtle ray,
Or lightning's sudden glare ;
Or as an eagle to the prey,
Or shuttle through the loom ;
So haste our fleeting lives away,
So rush we to the tomb.

Like airy bubbles, lo ! we rise,
And dance upon life's stream ;
Till soon the air that caus'd, destroys
Th' attenuated frame.
Down the swift stream we glide apace,
And carry death within ;
Then break, and scarcely leave a trace
To shew that we have been.

The man, the wisest of our kind,
Who length of days had seen ;
To birth, and death, a time assign'd,
But none to life between.
Yet, lo ! what consequences close
This transient state below ;
Eternal joys, or, missing those,
Interminable woe.

PSALM CXXXVII. PARAPHRASED.

By Babel's streams we sat and wept,
For Zion's woes our hearts did rend :
Our harps, in tune no longer kept,
Upon the willows we suspend.

For there our foes insult us still,
And, taunting, aggravate our wrongs :
" Captives, display your boasted skill ;
Come, sing us one of Zion's songs."

The songs of Zion are the Lord's,
And his are all the notes we raise ;
We will not touch the tuneful chords
Till we can sound them in his praise.

While Zion lies in ruin still,
Dare we her dear remembrance leave ?
No, first these hands shall lose their skill,
These tongues shall to our palates cleave.

Remember, Lord, how Edom's sons
Proudly contemn'd us in our woes,
Triumph'd o'er Zion's scatter'd stones,
And urg'd to rage her cruel foes.

But God will Babylon destroy,
Her righteous doom shall none retard :
And happy he who sees the day,
When she shall meet her due reward.

REVIEW OF NEW PUBLICATIONS.

Ireland's Paganism and Christianity compared.

(Concluded from p. 117.)

HAVING, in a former article, disposed of the first subject of inquiry in these Lectures, we proceed to examine that which occupies the second part of them, and which discusses the still more important question ; whether the deities, who were unable to bestow *temporal* prosperity on their votaries, were the dispensers of happiness in a *future* state ; whether the *soul* of man was the object of their

care, though his bodily protection might be beneath their dignity, or beyond their capacity.

The fears of St. Augustin, when taking an early view of this subject, in his celebrated work "*de Civitate Dei*," seem to have led him to apprehend, that the refutation of these latter and more aspiring claims of human wisdom would prove the most difficult part of his task. We shall be convinced, however, says Dr. Ireland, by an easier inquiry than was suggested by the apprehensions of

the pious and learned father, that these claims of Paganism are as fallacious as they are arrogant, and that Christian "godliness" alone "hath the promise of the life which is to come."

St. Augustin begins his reply to the higher pretensions of heathen philosophy, by an exposure of the common opinion concerning the various employments of the gods. The divisions of their power were supposed to be as numerous as the appearances of nature, or the events of human life. From his earliest moments, man was destined to pass through the successive protection of a multitude of deities, each of them exercising an exclusive and jealous authority, in his limited department. Nor was it the misfortune of the smaller deities alone to be thus circumscribed in office and authority. The great and select Gods, the "*Dii majorum gentium*," were themselves subjected to similar disgrace. The heaven, the earth, and the sea, were parcelled out into separate governments, and sometimes all the parts even of the same element were not subject to the same deity.

"Hence," observes our author, "arose the first question urged by the Christian advocates against the lofty pretensions of their antagonists.—From gods like these, what transcendent blessings can be reasonably expected by their votaries? How shall beings, whose utmost effort it is to direct some unimportant business upon earth, be themselves possessed of immortality? How shall they, whose widest government is but a limited department of the world, be able to bestow the immeasurable rewards, the infinite happiness, of 'the life to come?'"

After noticing the subterfuge of the graver and more philosophical pagans, that the different employments assigned to the deities had always been understood by the wise in another and an higher sense; and that the numerous deities, fancied by the

people, were but portions of the original, capacious, and universal Jupiter; Dr. Ireland proceeds to prove that this same supreme God, thus sagaciously discovered, and loftily proclaimed, was, in fact, no other than the *soul of the world*.

Deum namque ire per omnes
Terrasque tractusque maris, cælumque profundum.

But though maintained with much apparent authority, this philosophy was attended with still greater absurdity than the superstition or the levity which it affected to correct. For if the minor deities were independent of each other, and often at variance (a case commonly supposed), and if they were no more than parts of the same Jupiter; Jupiter, in his nature and properties, must be at variance with himself. Nor was this system less impious than it was absurd. For if Jupiter is the soul of the world, the world itself is pronounced by the same authority to be his visible body. And though, to avoid the mortifying consequence of Jupiter being thus subject to the control of man, beasts and the inanimate parts of nature were excluded from any participation in this mundane divinity; still, if Jupiter be mankind, he is exposed to many sorts of injury and indignity. He suffers whatever man suffers; he is affected by pain, disgrace, and labour; he dies in men; and, as Augustin condescends to remark, and Dr. Ireland, with a sly view probably to the experience of his juvenile auditors, seems pleased to quote, "*is whipped in boys!*"

"Such, then," says our acute and learned author, "is the dilemma with which the patrons of idolatry were harrassed by the Christian writers. If the gods are supposed to exist, the meanness of their nature, the insignificance of their employments, and the mutual checks resulting from an authority thus various and divided, sufficiently shew how incapable they are of bestowing the great rewards of the life to come. On the other hand, if all the gods are resolved into Jupiter, and if Jupiter himself is resolved into the soul of the world," (as Varro, the

most learned of the Romans, and the professed advocate of the supreme divinity of Jupiter, openly declared was his opinion), "the Deity becomes a mere physical principle. There is no longer a Providence; and consequently the expectation of a future retribution is at an end." p. 182.

Having mentioned Varro, Dr. Ireland goes on to present a more particular view of the system of that celebrated man, in order to ascertain the real nature of the Roman theology.

"Besides" (addressing himself to his young audience) "the classical amusement which it may produce, and its illustration of the principles of those books with which you are daily conversant, it will convince us all, that the efforts of natural wisdom were totally incompetent to the discovery of religious truth; that the pagan worship was a mixture of ignorance, superstition, and duplicity; that it was unworthy of the Deity, and therefore falsely aspired to the privilege which was claimed for it, of bestowing eternal happiness."

The "Antiquities" of Varro are unfortunately lost: but from the minute statement of its plan by St. Augustin alone, we are enabled to collect both its object and its character; and of this statement Dr. Ireland has given a most perspicuous and interesting analysis. The theology thus taught by Varro is divided into three branches: first, the mythic, or fabulous, which he confines to the poets, and allows that, for its licentiousness, it is in many parts deserving of the severest reprehension; secondly, the civil, to which he gives his ostensible support, but of which it was the opprobrium, that, whatever distinctions were attempted in its favour, it constantly relapsed into the fabulous; and thirdly, the natural, which Varro believed to be the only true and dignified part of religion, the object of which was to inquire concerning the gods, who they were, where they resided, their descent and quality, when they began to exist, whether they were created or eternal, and other such questions. Having fully

investigated the opinion already ascribed to Varro, that God was the soul of the world, and that the world itself was a god, compounded of a soul and a body, Dr. Ireland shews, that at length, for the sake of a favourite principle, the soul of man is identified with Jupiter himself, the soul of the world; that both are, therefore, to be worshipped, or neither; that man is God, or Jupiter is man. The inferences which are drawn at the close of this chapter, from the review of the absurdity and impiety of the Roman theology, are so just and instructive, that we shall present them entire to our readers.

"1. In its religious institutions, paganism looked to no object beyond *political convenience*. On this ground alone, Varro supported the civil theology of his country; and, in the division of his work, professedly treated of Rome before its gods, the latter having derived all their worship from the will of the former. Revelation is independent of the establishments of men. Through the divine blessing indeed, it is eminently applicable to the civil condition of the world; and those nations are the happiest, which admit most of its influence into the direction of their policy. Our own country exhibits a glorious example of true religion allied with the state, and of the benefits resulting to both; the state hallowed by religion, religion defended by the state. But, whatever be the views of human governments, whether they admit or refuse a civil connection with it, the Gospel maintains its own character. The everlasting word of God is not altered by any authority of man; and 'Jesus Christ is the same yesterday, to-day, and for ever.'

"2. The only theology to which Varro gave a genuine approbation, he confined to the *philosophical* part of his countrymen. Hence it is evident, that he had discovered in it nothing which tended to the *common benefit* of the world, nothing which ultimately affected the soul of man. It might amuse curiosity, but did not lead to happiness. How different the religion of Christ! 'Go ye into all the world, and preach the Gospel to every creature.' The common interest is proved by the necessity of a common knowledge. Every soul is the object of God's gracious call; and it is the characteristic of Christianity, not that it addresses only 'the wise man after the flesh';

nor that it is confined to the 'mighty' or the 'noble;' but that '*the poor* have the Gospel preached to them.'

"3. From the manner in which Varro treats his subject, it is evident that he regarded the gods with no vulgar eye. He did not worship them as others did, for the sake of the *temporal* benefits which they were popularly supposed to confer. Yet it is observable, that neither does he look forward to *future* blessings from their hands. In his whole discussion, mention is no where made of eternal life. What may we infer from this? that those Romans who professed the hope of future happiness from their gods, spoke from no settled conviction, but from the obvious disappointment of present expectations. Varro, the great master of Roman theology, had held out no promise to the soul, had made no discovery of eternity; nor can he be supposed to have entertained a hope of which he gives 'no sign.' Here then is the great triumph of the Gospel. Its characteristic is the promise of the life 'which is to come,' of eternal happiness through faith in Christ, and obedience to his commander. 'I go to prepare a place for you; that where I am, ye may be also.' And He who gave this promise to the world, shall appear once again for the consummation of it. 'The Son of man shall come in his glory, and all the holy angels with him. He shall sit upon the throne of his glory, and before him shall be gathered all nations, and he shall separate the one from the other. The wicked shall go away into everlasting punishment, but the righteous into life eternal.'" pp. 206—209.

The sixth chapter of this very learned and interesting work, contains an elaborate view of the doctrine of *Plato* concerning the Deity; which, though one of the most able, was probably not the most intelligible or useful to the young persons for whose benefit it was originally designed. In the age of St. Augustin, it was found necessary to make considerable efforts against the extraordinary influence which the opinions of the Grecian sage had obtained throughout the Christian world. *Plato* was supposed to have arrived at the knowledge of the supreme Being, and to have made the great discoveries of creation and the unity; and on account of the credit which he had acquired on these important

questions, some flattered themselves, that no other instruction than that of *Plato* was essential to their duty and welfare. Others, for the sake of winning the pagans, were tempted to accommodate the Scriptures to the doctrines of this heathen philosopher. While a third class, taking advantage of these concessions, exalted the religion of nature at the expense of revelation. It was of particular importance, therefore, for the zealous bishop of Hippo to prove, that, though superior to the system of Varro, that of *Plato* was yet far removed from the sublimity of the Gospel; that in no mode of classical theology, however celebrated, was contained the true happiness of man; and that revelation alone could teach the proper knowledge of God, and effectually promise the rewards of "the life to come."

Before he proceeds to an examination of the Platonic doctrines, Dr. Ireland gives a sketch of some of the previous systems of philosophy; particularly those of Thales and Pythagoras, the founders of the Ionic and the Italian schools; pointing out, as he reviews them, the absurdity, inconsistency, or insufficiency by which they were severally marked; and closing these preliminaries with a view of the doubt and perplexity in which Socrates was involved by the contending and unsatisfactory opinions of former philosophers, and his own consequent determination to confine the profession of human wisdom as much as possible to the purposes of prudence and morality.

The genius of *Plato* was of a most comprehensive and excursive nature. Though the scholar of Socrates, he was not contented with the doctrines of one school, but sought wisdom wherever it might be found. Megara, therefore, Cyrene, Italy, and Egypt, were made to contribute their stores of dialectic, mathematical, intellectual, and mystical learning; and formed this eminent philosopher to the copiousness, variety, loftiness, yet

obscurity, and not unfrequent self-contradiction, which are to be observed in his writings.

It would far exceed even the most extended limits of a review, were we to accompany Dr. Ireland in his Analysis of the Platonic philosophy, however pleasant such a progress would be to ourselves, or entertaining and instructive to many of our readers. We must refer them to the work itself, except for a succinct account of the various topics which are discussed in this part of it : suffice it, therefore, to say, that the learned author, in the first place, from a short history of the celebrated school of Alexandria, of the formation of the eclectic sect by Ammonius, and of the catechetical school by the Christians in the same city, points out the source of that undue admiration of the Platonic philosophy, and of the interpretation of it, with reference to the higher doctrines of the Gospel, which may be observed in the writings of the earlier fathers. And here he introduces some just and pointed animadversions on the evil and danger of thus uniting philosophy and Christianity; a disposition which was most disgracefully and injuriously displayed at the revival of literature, and even in later times, by Dacier, in France, and by Taylor, in our own country. From this view of the false credit assumed for him by the Alexandrian school, Dr. Ireland turns to Plato himself, and briefly inquires, what is the probable amount of the knowledge which he possessed of the Deity. He shews that the celebrated doctrine of this philosopher, concerning "one," while it appears to do honour to the primary principle of all things, is, in fact, effectually injurious to it ; and that his deity, which, in the reverential but mistaken interpretation of St. Augustin, was placed beyond all the objects of sense, is ultimately reduced to a participation in the grossness of matter. Either the incorporeal being is hooked in a degrading union with his

own eternal world ; and on this account, the same qualities may be nearly predicated of both, notwithstanding the existence allowed to the one, and denied to the other ; or, this visible world is nothing but an efflux from the Deity ; and, in this sense, all things being one, the whole is material together. It is remarkable that some of these notions are to be found at this day in the Brahminical system.* A view of the Platonic doctrine concerning the creation, by the Demiurge, the nature and office of the secondary gods and of the demons, closes this chapter ; from which the learned author justly infers, that the deity of Plato, when found, was not more effective than Varro's soul of the world ; and that neither from him, nor from any of the fabled beings, whom he is absurdly supposed to have produced, for the purpose of directing human affairs, could the gift of immortal life and happiness be reasonably expected.

From this discussion concerning the Platonic deities, Dr. Ireland proceeds, in his 7th chapter, to inquire, whether, notwithstanding the incapacity of bestowing immortality thus proved against the gods, *the soul of man* were secure of happiness through any qualities, either derived from without, or resulting from its own nature. After enumerating some of the leading opinions of the more ancient philosophers, concerning the soul, Dr. Ireland observes, that Plato was the first who taught the world the reasons, such as the philosophy of nature could teach, from which the soul of man was concluded to be immortal. He then divides Plato's view of this important point into two parts. 1. The principle on which the doctrine of immortality is founded. 2. The history of the soul in its three stages of existence, before its entrance into the body, during the possession of it, and

* See a masterly and beautiful display of them in Mr. Grant's Poem on the Restoration of Learning in the East.

after the separation from it. The celebrated argument of Plato for the immortality of the soul, as it is formally stated by Cicero, in the first book of his Tusculan Questions, is this: that since the soul has the power of perpetual and spontaneous motion, it is necessarily both underived and imperishable. Cicero himself seems to place the principal strength of this far-famed argument in the *consciousness* of the soul that it possesses these qualities. The Platonic *history of the soul* in its several conditions, is so full of extreme folly and absurdity, that, except for the purpose of curiosity, or rather of impressing more deeply the conviction of the utter inability of man, unassisted by the light of divine revelation, to form any completely just conceptions on the subject, it is wholly unworthy of attention. The bare statement of the Platonic fancies, intricate and even unintelligible as in some parts it must almost have proved, could scarcely, however, fail of thoroughly preparing the minds of his youthful auditors for the important inferences which the learned lecturer draws from his minute review of this celebrated system. He points out to them, in the first place, that the notion of a *creation* attributed to the Platonic deity, was altogether a false one, and that this is an imperfection chargeable to paganism in general. In proof of this, Dr. Ireland gives a short notice of the profound Treatise of Mosheim on the "Creation of the world from Nothing;" in which he discusses the question, whether this doctrine be really taught in any of the books which have descended to us from the pagan ages. This important inquiry is determined by that learned writer in the negative. From the Scriptures, then, alone is the doctrine of a proper creation to be learned—the cardinal point, as Dr. Ireland justly observes, of all religion; for, from a strict and absolute creation by an Almighty Being, properly flow the divine dominion over the world, the

present dispensations of Providence, and the future judgment of man. And from the necessary reference of all these powers to the same Being, our Creator, Preserver, and Judge, results the necessity of the sole worship of the Godhead. Subjoined to this weighty observation, is a pointed reproof of the attempt, by Wollaston, to prove the claims of natural religion to the discovery of these great truths of revelation. From this view of the subject of creation, Dr. Ireland derives another important conclusion, viz. that man is not abandoned by the Deity, but that his *redemption* is the work of the same God, through the grace which he has vouchsafed to us by Jesus Christ. And this leads the author to a reflection on the second part of the Platonic doctrine, viz. that the immortality he attributed to the soul (for the *body* was not deemed worthy of any consideration), was, after all, no more than a physical round of eternity; and that, if the soul *is* immortal, it is so on the same principle with the elements, or the material substances of nature, which are gradually decomposed, and formed again.

"How different," exclaims Dr. Ireland, "the language of revelation! The body and the soul of man are equally the creation of God. They are together governed by his providence, and together subject to his future judgment. The soul is immortal, not through any independent or self-subsisting properties, but through the nature conferred upon it by its Maker, and confirmed by his preserving power. It is placed in the body, which it guides in righteousness, according to the suggestions of the Holy Spirit. When the body dies, the soul does not sleep with it in the dust of the earth, but returns to God who gave it. At the last day it shall be finally joined again with its body. This was mortal, but is now glorified for eternity by that Power, which is 'able to subdue all things to itself;' and both together, shall receive the reward of immortal happiness, promised to the faith and obedience of man, through Jesus Christ." pp. 323, 324.

To render his refutation of the pretensions of paganism to the rewards of the "life to come," more

complete and satisfactory, Dr. Ireland, in the 8th and last chapter of his work, inquires into the principal opinions which were entertained by the Heathen world, concerning *human happiness*; justly concluding, that, if the doctrine of immortality was discovered by the light of nature, it could not fail to be observed in those systems which professed to teach the *summum bonum*; but that, if it made no part of those systems, and if the *summum bonum* was nothing more than the advantage arising from the best mode of conducting common life, the former inference, that the best philosophy of nature rose no higher than to an uncertainty on the great subject of God and the soul, is fully established.

The view which Dr. Ireland has given, of the philosophical debates concerning the *summum bonum*, is drawn principally from Cicero and from Varro. A summary accordingly follows, of the leading parts of the former celebrated writer's Treatise "On the Ends of Good and Evil." The Epicurean, Stoic, and Academical doctrines, are made to pass in successive and luminous review before us; and we are satisfied that we should gratify many of our readers by presenting them with copious extracts from the correct and vivid pictures which are drawn of these ingenious, but discordant, erroneous, and unsatisfactory systems. We have room, however, only for the following lively portrait of the Epicurean philosophy.

"It was not to be expected, that the enemies of Epicurus would fail to take their advantage of so degrading a principle," namely, that of pleasure; "and Cicero has mentioned the picture which Cleanthes used to draw, for the benefit of his scholars, of Pleasure, attended by the Virtues, as her waiting maids. But Augustin has stated it at greater length, and proved, in this instance, an useful commentator on Cicero. Pleasure is seated on a throne, delicate in her person, and regal in her state. Beneath, in the habit of servants, stand the Virtues, observant of her gestures, and ready to execute her will. She

issues her commands. To Prudence it is enjoined, that she ascertain the methods in which the kingdom of Pleasure may be best administered, and that she provide for its safety. Justice is ordered to make so skilful a distribution of her good offices, that they may produce the profitable returns of friendship, and the supply of those conveniencies which are necessary for the body. She is also required to abstain from injury to any, lest, through the disturbance of the laws, Pleasure be interrupted in the enjoyment of that security which she loves. It is the task of Fortitude to counteract the ill effects of pain, by thinking intensely of her great mistress, Pleasure; and to diminish a present anguish by the remembrance of past delights. Finally, Temperance is commanded to provide for a due moderation in the use of food, especially of such as causes a more than usual delight: for noxious humours are bred by too much indulgence and repletion; and soundness of body is ever necessary to the pleasures of Epicurus."

We shall not be surprised, after this notice of the moral system of Epicurus, that the whole of his philosophy was accommodated to the senses. To this primary standard he referred the laws of reasoning and of nature. This is the great remedy against the fear of death: and by the same superior doctrine are also removed all slavish apprehensions of a *Deity*! And thus the great desideratum of human happiness is at length discovered!—*Sed hæc hactenus.*

To the view which Dr. Ireland gives of the existing sects, he adds Varro's curious account of all the *possible* ones, amounting in number, by an ingenious process of multiplication, to no less than two hundred and eighty-eight, but finally reducible, by an equally skilful method, to twelve; and completes the subject by the following just and striking observations, arising from the doctrines which had been reviewed.

"1. Concerning the sect which was first noticed, it may be of importance to remark, the involuntary testimony which it bears to a great and standing truth, viz. that, in the nature of things, right principles have a genuine ascendancy of character, and that vice itself is compelled to borrow the aid of vir-

tue for its own support. The votaries of pleasure dared not to propose their philosophy in its own licentious nakedness. They courted the sanction of something more dignified; and it is well observed by Cicero, that when Torquatus talked of the virtues, and their connection with the summum bonum of Epicurus, his voice was raised, and all his gestures shewed his internal feeling of their superior value. The connection, however, was equally degrading to virtue, and unavailing to Epicurus. While Cato felt, that to join pleasure with virtue, was to thrust a harlot into the society of matrons, he strongly exposed the real and only purpose of such a philosophy, and the insignificance of its end, when compared with the labour employed in the pursuit of it. Epicurus claimed the possession of wisdom; and in the pride of physical inquiry, ranged through the heavens and the earth, the air and the sea, and formed a comprehensive system of nature. But what was the purpose of all this philosophical labour?—the attainment of pleasure! Xerxes astonished the world with his warlike preparations. He joined the shores of the Hellespont, and dug through Athos. He walked the seas and navigated the land. If it had been asked of Xerxes, Why he burst open Greece with so mighty a force? with equal reason might he have answered, To fetch honey from Hymettus!

2. "On the second of these sects we may remark, what errors await virtue itself, when the exercise of it is left to the mere direction of nature! It is the distinguishing excellence of Christianity, that it brings us to God through the acknowledgement of our natural frailty, and teaches a reliance on Heaven, through a distrust of ourselves. While it elevates the soul, it lowers the passions; while it dignifies the character, it extinguishes self-opinion, and makes humility the basis of duty. The maxims of the Stoic were, indeed, superior to those of the Epicurean; but he grew in arrogance as he improved in doctrine. He looked to no superior Being, but drew his virtue from the powers of his independent nature. He was completely wise in himself; and, in his own estimation, became his own god.

3. "From the principles of the old Academy results a conclusion equally revolting or equally unsatisfactory. The Peripatetic was ready to proclaim with the Stoic, that intelligence and action are the two distinguishing features of man, and that he may be termed a mortal Deity. Varro too, like Epicurus, has ranged through all nature in quest of human happiness, and is equally proud of his discovery. The man possessed of the virtue of his sect, is happy in himself, and secure from the stroke of fortune and the mutability of the world.

Christ. Observ. N^o. 111.

He has also the high privilege of being free from all doubt concerning his principles, and from all error. Whence arises this confidence? It is the boast of the Academic philosophy, that it is not restricted to single points of doctrine, but has a larger and more secure foundation, and embraces both the component parts of our nature. But what is obtained by this junction of the concerns of the soul with the condition of the body? Through the examination which has been made of the opinions of Plato, we have already detected the fallacy of the object to which he directed the hopes of the soul. And as to Varro, he is in this, as in his former disquisition, utterly silent concerning an existence in a future state. Man, mortal man, is the beginning and the end of his philosophy. To discover the art by which common life may be best conducted, is all his concern—the object of all his virtue. He never turned his views towards another world for the happiness which he sought. Probably, his sagacity had taught him the emptiness of the fancies of Plato. He formed none for himself; and we must conclude concerning a genius distinguished at Rome by his capacity of research, his depth of penetration, his strong judgment, and extensive learning, that he indulged no hope of immortality, and that, to his eyes, futurity was 'one universal blank.'

Such is the conclusion of a work, upon which some of our readers may perhaps think that we have bestowed an attention disproportionate to its size, if not to its importance. The subject is certainly not altogether new, since many parts of it must be familiar to those who are acquainted with Leland's valuable Treatise on the Necessity and Importance of a Divine Revelation, with Brucker's elaborate History of Philosophy, or with Dr. Enfield's able abridgment of that voluminous work. Still, the plan of Dr. Ireland's lectures is so ingenious, his arrangement so perspicuous, his knowledge of the subject so complete and masterly, his reasoning so acute and convincing, his principles so scriptural and elevated, and his style so correct, animated, and frequently eloquent, that we cannot but think he has rendered an important service to the public, and more especially to those who are engaged in the business of educa-

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tion, by the publication of this volume. Such a work as that of which we have given so extended an account, may be much more useful than many may be apt to imagine. The sufficiency of mere natural reason as the guide not only to the knowledge of the duties of human life, but even to the hope and promise of immortality, has not yet lost its advocates ; nor can the claims of divine revelation, to the exclusive prerogative of perfectly conferring such knowledge, and opening such expectations, be too strongly, or too frequently urged. There are still but too many, among the literary and scientific classes of society, who, dazzled by a few sublime sentiments, and correct observations on religion and morality, which are, no doubt, to be met with in almost every heathen writer, treat the inspired volume with indifference or neglect ; and, adhering to the "broken cisterns" of human wisdom, are contented with the barren occupation

"Of dropping buckets into empty wells,
And growing old in drawing nothing up."

Those, also, who are acquainted with the powerful fascination of the classical authors, will feel how important and difficult a work it is to dispel what is really dangerous in this charm from the minds of young persons ; of those especially, who are in the course of education at either of our great public schools ; and how necessary it is for this purpose, that the errors and defects of the favourite writers of antiquity, should be plainly and pointedly exposed, and contrasted with the sublimer, and more just and satisfactory records of our holy faith. This Dr. Ireland has done, in a fair and impartial, but most decisive manner.

The classical, and more particularly the ecclesiastical learning, which he has displayed in this volume, has, indeed, highly gratified us. It has of late not unfrequently been observed, that Bishop Warburton was

the last divine of our church, who brought to his subject a complete store of profane and sacred literature. The single name of Horsley, would be a sufficient reply to such an observation ; but it is really a source of great satisfaction, to perceive in such an author as Dr. Ireland, and in a few others, who might be named, plain proofs of such talents and acquirements, as promise to secure to the church a continued supply of men capable of defending it against the renewed and varied attacks of infidel and heretical writers.

After all the praise, however, which we think we have justly bestowed on this work, we have one general observation to make, which materially affects our *entire* approbation of it. The comparison between Paganism and Christianity is triumphantly made in favour of the latter ; and nothing can be more complete than the exposure of the weakness and insufficiency of the former. But throughout these lectures, this delusive and dangerous error seems to be implied—that the mere speculative conviction of the truth of Christianity, and the bare profession of it, are all that is required—or rather, that every one who is nominally a Christian, is so in reality. We do not mean to insinuate, that Dr. Ireland would countenance such an opinion ; but the general impression of his book certainly tends to encourage it. While the ignorance and the uncertainty which characterise the views of Plato, of Cicero, and even of Socrates, on subjects of religion, are strongly held forth, and contrasted with the superior knowledge and persuasion of the Christian writers, there is nothing in these lectures which might lead the Westminster scholars who heard them, or those who may read them, to suppose, that, with all the advantages which Christianity has afforded us, many will probably be found to fall short of attaining its ultimate rewards, and even be con-

demned on the last day by those very heathens of whose religious errors and deficiencies they had so often heard. By this want of discrimination between real and nominal Christians, between the profession and the practical feeling of the Gospel, a sort of delusive satisfaction is produced in the minds of those who are accustomed to hear religion thus imperfectly represented, which seldom fails to render them zealous perhaps for the *form*, but careless of the *power* of godliness. Something more distinguishing, pointed, and awakening, is undoubtedly required in treating and recommending moral and religious subjects. We may otherwise convince and delight both the young and old, by exposing the errors of pagans and unbelievers of every age, and describing the excellencies of the Gospel; but our voice will only be like the sound of "a very pleasant instrument;" and, unhappily, it will be "*vox, et præterea nihil.*" We earnestly wish that in the concluding part of his lectures, which we shall be anxiously expecting, Doctor Ireland would bear this observation in mind. We scarcely know any writer, who, from the thorough knowledge of his subject, and the strength and animation of his style, is better qualified to make a salutary impression on the minds both of his hearers and readers. Let him only remember, that man is corrupt and weak, as well as uninformed; and needs to be excited to self-examination, and diffidence of his spiritual safety, as well as to be congratulated on the speculative superiority and purity of his faith. Then may we justly expect that the display of the errors of paganism, and of the truth of "the glorious Gospel of Christ," will, under the divine blessing, be productive not only of the assent of the understanding, but of that faith of the heart, "which worketh by love," and which saveth the soul.

A Charge delivered to the Clergy of the Diocese of London, by JOHN, Lord Bishop of that Diocese, at his primary Visitation in 1810. Published at the request of the Clergy. Oxford, Parker: London, Rivington. 1810. pp. 32.

THE name and character of the late Bishop of London are well known to all our readers. Unfavourable as the times have been to the acknowledgment of living worth, when connected with ecclesiastical dignity, his virtues seem to have triumphed over the general habits of the age; and even during his life, the name of Porteus was never mentioned without the homage of respectful veneration. In a good old age, he has been removed to a better world; but his memory will long be cherished by those who knew him; few of whom hope to meet with many brighter examples of episcopal excellence.

The successor of such a man is certainly placed in a situation of no common difficulty. In looking back to the prelate who is no longer with us, the very circumstance of his loss will come in aid of the reverence to which he was so largely entitled; and the conduct of his successor will naturally be brought to the test of a comparison which few men can be expected to stand with credit.

Suggestions of this kind force themselves upon us, when we are presented with a Charge of the new Bishop of London, delivered at his primary Visitation. And the effect of such suggestions will not be diminished, if the nature of that Charge be at all in opposition to those just observations which we have been accustomed to hear from the same chair, and with which we have so often been delighted and improved.

The Bishop commences by a statement of his reasons for calling his clergy together upon a short notice, and with some inconvenience to himself.

This early attention to a very important part of his duty is worthy of high commendation ; and if the substance of the Charge were calculated to heal divisions, "to allay heats and compose differences" (p. 11), to enforce sound doctrine and correspondent practice, we should hail it as a circumstance most auspicious, not only to the diocese of London, but to the whole of the country.

But we were a little startled, even at the outset, by the cold manner in which the distinguished excellence of the late bishop of London is noticed, and by some of the reasons assigned by the present Bishop for an early visitation.

"There were other reasons which induced me not to put off this meeting. Though your late diocesan, ever attentive to the cause of religion, and the duties of his station, had, when disabled himself through increasing infirmities, by the assistance of others, provided for confirmations throughout the diocese, yet I was not willing that the opportunity (for such I consider it when conducted in an orderly manner) of impressing the nature and importance of the Christian faith on the young mind, should be wanting for a longer period than necessary : and with respect to visitations, the same cause had already occasioned a longer intermission of them than usual." p. 4.

We are at some loss to discover to what "cause" this last clause refers : whether to his own unwillingness that any delay should arise ; or to the attention of the late diocesan, when himself disabled, to procure the assistance of others.

In connection with some remarks on "the present state of this church and diocese," the Bishop is led to notice the general aspect of the times, and the distractions of the nations around us. That we have hitherto been preserved amidst the general wreck, in freedom and independence, is a fact which calls for our gratitude. To what circumstance this preservation is owing, the Bishop does not undertake to determine : he glances, however, at the possible causes in the following passage.

"Though, blessed be God, whether it has been owing, humanly speaking, to the prudence of our rulers, or to our own good fortune*, we have, under Providence, been rather spectators of the mischief which has devastated Europe, than partakers of it ; yet no man can say that we have been, or ought to be, indifferent spectators, &c." p. 6.

His lordship, we trust, will excuse us if we venture to express our decided disapprobation of such language as this. The sentence, indeed, is well fenced and guarded ; yet to our ear it sounds somewhat Epicurean ; and the words of the poet seem to form no indifferent comment upon it :

"Deos didici securum agere ævum ;
Nec, si quid miri faciat Natura, Deos id
Ex alto cœli demittere tecto."

We have ever been accustomed to consider our national preservation, as one among the thousand mercies which we have received from that God, by whose hand we were formed, and by whose providence the world is governed ; and to be transferred in our old age, like the acres of Achæmenides, to the guardianship of Fortune, is little to our taste.

Ἀγρος Ἀχαιμενίδε γενόμεν ποτε, νῦν δὲ Μενίππε,
Καὶ πάλιν ἐξ ἑτέρου βησομαι εἰς ἕτερον.
Καὶ γὰρ ἐκεῖνος εἶχεν με ποτ' ὄρετο, καὶ πάλιν
ἔστος,
Οἴται' εἰμι δ' ὅλως ἔδενος ἀλλὰ Τυχῆς.

The parenthetic clauses, which are introduced into the above sentence, seem intended to imply, that the providence of God is indeed the primary cause, but that a question remains to be solved respecting the means of our safety. It appears, therefore, that Providence has operated by the secondary causes, either of wisdom or accident ; and that we are indebted, "humanly speaking," either "to the prudence of our rulers, or to our good fortune." Now, what is this good fortune ? Is it predestination ? That cannot be the solution ; for then, surely, it would have been censured, and not mentioned with respect.—Is it luck ? In the language of philosophy, this

* "Seu ratio dederit, seu fors objecerit." Every schoolboy can turn to the verse:

word has very little meaning ; and it is held, we presume, in no very high degree of estimation by the Christian.—The truth is, since heathenism went out of fashion, “good fortune” has been consigned, as a loose expression, to the unthinking part of the community, and means, “nothing at all.” The logic will therefore stand thus : “We are indebted for our preservation, humanly speaking, either to the prudence of our rulers, or, to nothing at all.” The conclusion may be just, but the terms are not happy.

The degree of influence, which the Bishop of London attributes to “good fortune,” or “accident” (the words, we imagine, are synonymous), is rather remarkable. In p. 10, we meet with the following observation : “Hence the tendency to aggravate every fault of government, and even every untoward *accident* which has befallen it, as in the course of events, in such times, many must occur.” We wish that his lordship had furnished us with a few exemplifications.

For a good exposition of the doctrine of luck, or chance, or “accident,” or “good fortune,” we beg to refer our readers to the History of Betty Brown, the St. Giles's Orange Girl, as contained in one of the Cheap Repository tracts. “Poor Betty,” says the narrative, “here burst into tears of joy and gratitude, crying out, ‘What ! shall such a poor friendless creature as I, be treated so kindly, and learn to read the word of God too ? Oh, madam ! what a lucky chance brought me to your door !’—‘Betty,’ said the lady, ‘what you have just said, shews the need you have of being better taught : there is no such thing as chance ; and we offend God, when we call that luck, or chance, which is brought about by his will and pleasure. None of the events of your life have happened by chance ; but all have been under the direction of a good and kind Providence.’” (Tracts p. 117.)

After two or three pages of just observations—delivered, however, in a style most strange and unaccountable—upon the bad tendency of a democratic and discontented spirit, the Bishop proceeds to inform his clergy, “that it is one of their duties to endeavour silently and quietly to heal these distractions, which exist among us, each within his own province ; to allay heats and compose differences ; to remove or to diminish the causes of offence,” &c. (p. 11.) The advice is good ; but we much doubt whether the example of moderation and justice, exhibited in the subsequent pages, be precisely of that character which will “compose differences” and tend to union. The subject is well deserving of attention.

We are informed, in the same page, that the infidelity propagated at the beginning of these troubles (viz. the French Revolution), has inclined many to “licentiousness of opinion, or indifference in religion.”

“The extreme into which others have run, shocked at this growing evil, has been equally prejudicial to sober and sound religion. Men have sought for separation, when the circumstances required the strictest union ; and to rebuild the shaken faith of Christians on the fluctuating basis of enthusiasm ; and to heal the wounds which Christian obedience had received from corruption of mind, profligacy of manners, and viciousness of life, not by the evangelical doctrine and grace of repentance, as the Gospel teaches, but by new and unheard of conversions, the inventions of men of heated imaginations, or ambitious views. They have bewildered themselves and their followers in the mysteries and depths of Calvinism, in distrust or contempt of the simplicity of the Gospel. Hence has there been engendered a new schism, halting between the church and dissension from it, which, whilst it professes to follow the purity of our church, or even to refine upon it, is continually undermining the establishment, and acts also occasionally at the head of the most discordant sects in opposition to it. By nothing more than this has the peace and credit of our church been disturbed, whilst the most respectable ministers, if they enlist not themselves under this sect, are vilified by the uncharitable reflections and arrogant pretensions of these new puritans. Nothing more than

this has contributed in aid of other civil causes, to shake the just subordination of ranks amongst us; while it exalts the meanest and most ignorant of men into a spiritual superiority, teaches them to despise others, and draw around them a train of followers as ignorant as themselves. Add to this, that the notions of sudden conversion, absolute election, and the utter inefficiency of our own exertions and righteousness, (whatever they be of themselves, as I hold them to be most unscriptural,) are certainly not the means of producing Christian innocence and simplicity of life, but contain within them the seeds of pride, separation, dissension and mutual animosity, and for that reason, if for no other, are justly to be suspected; nor can any one shew that we are enjoined in the Gospel to teach men so." pp. 12, 13.

All these events, be it remembered, have arisen, according to the Bishop's view of the subject, from the French Revolution, and are therefore, in the order of time, posterior. Now let us come to the historical fact. Is it true that men have embraced wild theories of sudden conversions, and other inventions of enthusiasts, in order "to rebuild the shaken faith of Christians," shaken by the infidelity of the French Revolution? We look around us in vain for the proof.—Are the men to whom the Bishop alludes, in the church of England? We presume that they are not.—Are they among the Methodists? The history of Methodism will prove that sudden conversions, according to their notions of the matter, were common and notorious nearly half a century before the commotions in France. We need only cite, in proof of this fact, a witness whom his Lordship will allow to be competent: we mean Bishop Lavington. The circumstance, therefore, of the prevalence of such conversions since the French Revolution, proves nothing: it is, at the most, merely a continuation of the old system.—Does he mean the regular dissenters? Sudden conversions, are, we believe, little known among them: we are persuaded, that there is scarcely any class of these dissenters which does

not regard such conversions with some portion of jealousy and distrust.

Again: "They have bewildered themselves and their followers in the mysteries and depths of Calvinism."—It is well known, that every Methodist, (properly so called) in the land—that is to say, every follower of Mr. Wesley—is, by profession, an Arminian, and therefore rejects the peculiarities of Calvin.

"Hence has been engendered a new schism."—Though we cannot in general compliment the Bishop for those ornaments of style, which Longinus calls *ονοματων εκλογη και η τροπικη και πεποιημενη λεξις*, yet we must confess that the metaphor in this last sentence is pre-eminently happy. The schismatics thus produced, have, it appears, the following marks:

1. They profess "to follow the purity of the church."
2. They act "occasionally at the head of the most discordant sects in opposition to it."
3. They are "new puritans," reviling by "uncharitable reflections, and arrogant pretensions," those "respectable ministers" who will not "enlist themselves under this sect." Therefore
4. They are a "sect."
5. They are "ignorant" persons.
6. They hold the doctrine of "sudden conversion:"
7. — of "absolute election:"
8. — of "the utter inefficiency of our own exertions and righteousness."

If, with all these marks, we cannot discover the individuals, we shall have no reason to boast of our good fortune.

The first and eighth marks—the last being taken in a certain sense—apply, or ought to apply, to the bishops and the whole of the clergy.

The second will suit Bonaparte; or the Archbishop of Canterbury, who stands at the head of the Naval and Military Bible Society.

The third, fourth, fifth, sixth, seventh, and eighth—the last being

taken in its widest meaning—apply to the Antinomians.

The first, fourth, sixth, and eighth (in a restricted interpretation), apply to the Methodists : perhaps also the fifth, although certainly some of them have no title to rank under this description.

The fourth, and perhaps the second, belong to the Socinians.

Several classes of the dissenters may possibly be found to divide among them the third, fourth, fifth, sixth, seventh, and eighth ; but there is little need for us to adjust their respective claims.

Our readers will perceive, that, with regard to the eighth mark, we cannot speak with confidence. The parenthesis “(whatever they be of themselves, as I hold them to be most unscriptural)” probably means, that the doctrines just recited are inconsistent with Scripture. But what, in that case, the Bishop understands by the words “the utter inefficiency of our own exertions and righteousness,” we do not well comprehend. The doctrine is certainly, in some way or other, held by our church, as might be shewn by means of a certain Enchiridion published some years since by the learned author of this Charge : but we know not that we can better explain it, than in the words of the church herself, in her Homily on the Salvation of Mankind.

“Because all men be sinners and offenders against God, and breakers of his law and commandments, therefore can no man, by his own acts, works, and deeds (seem they never so good), be justified and made righteous before God.”—“*No man.*” saith St. Paul, “*is justified by the works of the law, but freely by faith in Jesus Christ.*” And again he saith, “*We believe in Jesus Christ, that we be justified freely by the faith of Christ, and not by the works of the law, because that no man shall be justified by the works of the law.*”—“And therefore St. Paul declareth here nothing upon the behalf of man, concerning

his justification, but only a true and lively faith ; which, nevertheless, is the gift of God, and not man's only work without God. And yet that faith doth not shut out repentance, hope, love, dread, and the fear of God, to be joined with faith in every man that is justified ; but it shutteth them out from the office of justifying.”—“All the good works we can do be imperfect, and therefore not able to deserve our justification ; but our justification doth come freely by the mere mercy of God.”

We are far from intending to affirm that the Bishop dissents from this view of the subject ; though his words naturally lead to that conclusion. We think it possible, that, after all, the real object of the parenthesis is to intimate, that, whatever our exertions and righteousness be of themselves, he holds them to be an unscriptural ground of reliance. If we be right in this conjecture of charity, we must at least allow that the Bishop has marvellously failed in point of perspicuity.

From our examination of the several marks, which have been produced as descriptive of some troublesome sect, it is evident that his lordship is alarmed without reason. No sect, we will venture to say, exists in this country, which will answer to the description. His lordship had before partly attributed our happiness to “good fortune”—that is, to nothing at all ; and therefore, to strike the balance, it was but fair to charge our miseries upon a similar phantasy. It is thus, they tell us, that algebraists set off their negative against their positive quantities, and, after engendering equations, often produce nothing.

We are perfectly at a loss to conjecture, where his lordship can have gained his historical facts. He tells us (p. 15), that with “the old dissenters, such as Presbyterians, Independents, and Anabaptists”—“there was honest ground of dissent ;” and “in the fundamental doctrines of Christianity they did not differ from us.”

We are next told, that the modern dissenters hold the doctrines of Calvin.—And did not the old dissenters, with scarcely an exception, do the same? And if the latter were conscientious and honest men, does not charity require us to believe that many of the former may be conscientious also? And if, notwithstanding the known and avowed Calvinism of the old dissenters, the Bishop admits that “in the fundamental doctrines of Christianity they did not differ from us,” by what process of reasoning, we would ask, does he arrive at the conclusion, that Calvinism, in the present day, constitutes a fundamental difference between the church and any other class of religionists?

“But look again,” says the Charge, “to the present state of these dissenters.” For the sake of conciseness and perspicuity, we will just enumerate his new marks of the schism, as they stand at pages 16 and 17.

1. “At one time they incline to the extreme rigour of Calvinism.”

2. “At another time they soften down the same doctrines.”

3. “They partly continue within the church,” partly “separate from it.”

4. “When separated, they do not even know what denomination to give themselves.”

5. They are called, however, “Pædo-baptists, Anti-pædo-baptists,” “Dissenters, Protestant Dissenters,” “Wesleyans, Whitfieldians*, &c.”

* “This,” says the Bishop, “is the very same thing, I conceive, with that which St. Paul exclaims against with so much indignation; ‘I am of Paul, I of Apollos, and I of Cephas.’” p. 16.

We have some doubt, whether this interpretation be correct. The argument of St. Paul in this place implies, that certain of the Corinthians transferred to individual apostles a degree of honour which ought only to be paid to God. Hence he contends, in terms which may be thus paraphrased, “we are nothing as of ourselves, but must be considered merely as instruments. You seem disposed to look upon us as the authors of your religion; whereas we can do no more than plant and water:

6. “Different and variable as their doctrines are,” they draw congregations “from their legal teachers.”

7. They “assume to themselves the exclusive title of Gospel Ministers.”

8. They gather “followers from the province of another.”

9. They flatter “them with delusive hopes of special privileges independent of innocency of life, and with a speedy and summary mode of salvation, in lieu of the gradual progress of true evangelical repentance.”

10. Attempts have been lately made “to introduce preachers of this stamp as lecturers into the London churches, which I hope will be obviated.”

Are these things said of one class of men, or of many classes? Of churchmen, or of dissenters? Of Calvinists, or of Arminians?

The 1st article seems to bear upon rigid Calvinists.

The 2d, upon the moderate Calvinists, or perhaps upon Arminians.

The 3d, glances at the Methodists.

The 4th, seems to point to the Theophilanthropists.

The 5th, happily specifies the parties to whom it alludes; but the variety of names is a sufficient proof that all the marks specified cannot apply to each.

The 6th refers, we presume, to dissenters in general, although dissenting teachers are also legalized teachers.

The 7th, we believe, is not strictly

the blessing and the increase are from God alone; to him attribute the glory. And whilst you love and obey us for our works’ sake, as labourers together with God, always bear in mind, that ye belong neither to Paul, nor to Apollos, but that ‘ye are God’s husbandry, ye are God’s building.’”

Whilst we notice this misconception, we must also state, that we do no more vindicate the multiplicity of names than the multiplicity of sects. The “Whitfieldians,” &c. &c., imply nothing else, we presume, by this distinctive appellation, than this; viz. that they understand the Scriptures according to the interpretations of their respective leaders. So long as sects exist, it is evident that they must have a name.

correct with respect to any body of men. If any persons within the church do *assume* the name, it is probably by way of distinction from those who arrogate to themselves the title of "sound churchmen."

The 8th, probably refers to the dissenters generally.

The 9th, belongs exclusively to the Antinomians. We are much deceived if all the sects enumerated in the 5th article, with this single exception, do not abhor these execrable principles as much as his Lordship.

The 10th, is obviously enough intended for some London lecturers, and among others, we presume, for the Rev. Dr. Povah. They are designated as preachers "of this stamp." Of what stamp, we would ask? We have nine stamps before us: they surely do not belong to them all! We can only say,

"Quo teneam Vultus mutantem Protea nodo?"

What instruction are we to derive from assertions which are either so general as to embrace all parties, or so marvellously narrow and confined as to include none?

The only *professed* object which we can discover in these pages, is to shew the clergy by what rule they must walk, if they would "allay heats and compose differences." This is doubtless the true way "to remove or to diminish the causes of offence;" and the Bishop therefore, in a subsequent part of his Charge, introduces, as an appropriate corollary, the following sentence: "The humility and meekness which Christianity inculcates is the most likely remedy for the distractions and contentions of the country" (p. 18);—a truth in which we heartily concur.

We are afterwards presented with an account of the measures lately adopted by parliament for the improvement of small livings. The account is confusedly given; but the pages which contain it are the most gratifying in the book. The Bishop then adverts to some observations of his clergy, which state the

want of churches to be one cause of the growth of dissenters; and he justly exclaims,

"It is a disgrace to the country that many of its inhabitants should have no means of public worship, or be driven to such, rather than lose all public exercise of religion, as neither they themselves, nor the state for them, approve of. The more so, since we see the meeting-houses and tabernacles of those who dissent from us spring up on every side, as soon as their congregations are gathered. The demand therefore is great, that ample means be provided, so that there be room for the several distinctions of rank, and that the poorest man at the same time may have his place allotted to him, which I esteem to be his birth-right as much as the enjoyment of his personal liberty and the fruits of his labour; and that all may meet together and humiliate themselves in the house of God before the common Father and Redeemer of all." p. 25.

We most entirely concur with the Bishop in his sentiments on this momentous subject; and we sincerely wish that our rulers, both in church and state, were properly awake to this enormous evil. We should, in that case, have legislative remedies speedily provided for the almost insuperable difficulties which stand in the way of the erection of churches and chapels within the pale of the establishment. The parish of Marybone has a single church for a population of 80,000 souls! And yet we vehemently censure, as Calvinists, and Methodists, and deceivers, and false flatterers, the thousands and tens of thousands of our brethren, who seek to obtain in other places that heavenly wisdom, which the crowds in their own churches will not allow them to receive from the regular clergy.

After a few words about the propriety of renewing terriers, his Lordship adverts to another grievance. "There is another which I consider as a grievance, and you must allow me to remonstrate with you on the subject. I mean the having recourse to register offices, as they are called, for the occasional supply of duty." (p. 28.) This disgraceful practice is reprobated with becoming severi-

ty : and we sincerely hope that the Bishop will, with "the concurrence of the clergy, remove altogether this scandal from the church." (p. 30.)

After the remarks which have already been made, we need not occupy much additional time in commenting on the Charge before us. Its principal and distinguishing characteristic is a certain nebulous obscurity, arising from a sort of indistinctness of vision, which confounds all sects and mixes all parties ; which attributes to some of them principles they hold in utter abhorrence, and denies to others the exposition of their own creed ; which claps the head of a Calvinist on the shoulders of Wesley, and plants the shoe of an Antinomian under the foot of the Pope,

Ut nec pes, nec caput uni
Reddatur formæ.

And the composition is well suited to the matter. To say that it is beneath mediocrity, is to say little ; we have seldom seen a more faulty performance. The reason is obvious : "Etenim dicere bene nemo potest, nisi qui prudenter intelligit*." We have a right to expect, from every man who appears before the public, language of easy progress, plain, and intelligible, and not without some portion of harmonious cadence. "Ipsa enim natura circumscriptione quâdam verborum comprehendit concluditque sententiam ; quæ cum aptis constricta verbis est, cadit etiam plerumque numero. Nam et aures ipsæ, quid plenum, quid inane sit, judicant, et spiritu, quasi necessitate aliqua, verborum comprehensio terminatur†."

In this first requisite of good writing, the pages which we have just examined are singularly defective. The sentences, in general, consist of clauses which are formed without

skill and combined without method. It were mere waste of time to point out all the passages which we conceive to offend against the rules of good writing ; but to prove that our objections are not lightly made, we will add a few to the quotations already produced.

Some sentences are cumbrous, and defective in construction.

"It may seem strange to those who can contemplate these things in the abstract, as it doubtless will to succeeding ages, that after the awful lesson which has been exhibited to Europe, after the clear demonstration of the miseries of revolution and change, (even where the former state was bad, and stood in need of great reformation,) that there should still be found men willing to plunge themselves and others in the same troubled waves, vainly flattering themselves that they can ride in the whirlwind, and direct the storm ; or through pride of heart, unsteadiness of mind, or discontented temper, one or other of these or more combined, ambitious of change, without foresight or regard to consequences ; and that men should not yet be convinced, that excessive liberty has a natural tendency to end in extreme despotism ; and that what is tried and known by long experience, though short of perfection, is more to be relied upon than new speculations, however specious. But the case is, that when the seeds of disunion are scattered abroad, their operation extends widely beyond the occasion which gave rise to them, and they spring up continually here and there ; that when the links of subordination are broken, it is not easy to unite them as before ; that when men's minds are bewildered with speculation, they do not easily recover their former tone of sobriety and moderation." pp. 7, 8.

"And though the metropolis and its neighbourhood is always most liable to the corruptions of the world, yet even there, notwithstanding the arts with which dissension is propagated, the frequent change of ministers to gratify the love of novelty, the flattery which they administer to the meanest of the people, the accommodation to their lowest prejudices and false taste, if not to their worst passions, yet the increase on the whole does not appear so great as I apprehended, much less is it permanent in every place where it has for a time prevailed." p. 19.

Some are defective in construction, though they have not the plea of extension.

* Cicero applies this remark to public speaking : it is equally true of composition.

† Cicero.

"If it be so, I ask whether the sacrifice thus made to convenience be not far too great. Or that, in cases of sudden distress, a church might be unserved, or some office unperformed. I have no scruple in saying that it were better it should, than that a person should be employed, of whose fitness we have no means of judging." p. 30.

Some are bald and flat.

"To murmur and repine, to be insensible of these things, whilst our lot is, to say the least, better than that of others, argues ingratitude to Providence, and may justly cause an apprehension lest we be visited *for the same*." p. 3.

"But here I must beg your excuse *if I should fall upon some things* which may seem to be less appropriate than they might be." p. 5.

Some present us with unexpected truisms and tautology.

"But this diocese is of a very different stamp from those which I have formerly administered, though each of them also distinguished by a *peculiar character, not common to many*." p. 5.

If the character be peculiar, how can it be common to many?*

Some are almost unintelligible; and others violate the most common and acknowledged principles of Grammar.

"In fact, the spirit of democracy is not easily subdued, *unless it be kept down by main force*, as in the neighbouring country." p. 9.

Is a thing easily subdued, which is kept down by main force?

"If these things are so, it becomes every man to scrutinize deeply both his own intentions and his own practice; that he be not led, through the appearance of good, to weaken those establishments, by which a greater good is obtained than it is easy for any man or set of men, when once the same is impaired or dissolved, to build up again." p. 14.

"The same" (what?) "is impaired or dissolved!" "to build up" (what?) "again!"

* "Peculiar.

"1. Appropriate; belonging to any one with exclusion of others. Swift.

"2. Not common to other things.

Locke.

"3. Particular; single. Milton."

Johnson's Dictionary.

"But* that these things are so, let me call your attention to the present state of the dissenters amongst you, as I collect it from your own answers to my queries (for which I return my thanks to many of you who have supplied me with ample information), compared with experience acquired in other quarters." p. 14.

"I am sorry to say there are such, though I hope but few belonging to our order; and *these are those* who are likely to be found at such places." p. 29.

"Our church, from its very caution on this head, and from the circumstance of having contented itself with providing against dangerous errors on either side, has abusively been wrested *into the giving countenance* to such doctrines, or colour for them." p. 15.

"Nothing can be wanting *for the encouraging and supporting us* in our duty." p. 19.

"This obtains in some parts of the metropolis itself, where it has formerly not only insufficiently, but improperly in my judgment, been supplied *by the building proprietary chapels*." p. 24.

The last sentence of the Charge contains two grammatical errors of the same kind. We at first supposed, that the Bishop deliberately rejected the rule which requires the insertion of the preposition "of" after participles in "ing," when preceded by the article; and that he erred upon system; but the following passage shews that he sometimes follows one rule and sometimes another.

"If they can light up in the breasts of men the spirit of true religion, I believe that it will be *the best fulfilling* of the duties also of their civil station." p. 18.

Sometimes verbs singular usurp the place of plurals.

"The humility and meekness which Christianity inculcates *is* the most likely remedy," &c. p. 18.

"The metropolis and its neighbourhood *is* always most liable to the corruptions of the world." p. 19.

Sometimes a verb plural steals into the place of a singular; and plain, simple, abstract "one," is treated with a distinction which is due to "many."

"My conviction is, that the more the *one*

* This clause is elliptical: the meaning is "but to prove that these things are so," &c.

are studied with the history and origin of them, and their true bearing on controverted points, the more confirmed will be our opinion of their wisdom and moderation." p. 31.

We lay the greater stress upon these specimens of bad writing, because we have a right to demand of the Bishop at least correctness and precision. Many are the subjects which reject the aid of ornament; but every subject admits neatness, perspicuity, and grammar. If we revert to the episcopal Charges which we have been accustomed to read or to hear, we shall be convinced, that, in the duty of Visitation, there is nothing peculiarly calculated to damp the fire of genius, or to fetter the energies of the soul. We could turn without difficulty to Bishops, who have impressed upon us the best arguments by the most powerful language; who have given popularity to precept by the charms of diction; and have swept away the puny opposition of flimsy creeds and sophistical opinions, by the mighty stream of sound principle under the direction of a manly and commanding eloquence. We are not so simple as to expect that every man who wears a mitre should write like Horsley; but we exceedingly deprecate the act of giving to the world, under the sanction of episcopacy, erroneous and crude opinions in the garb of heavy and ill-sorted periods. It is a triumph, not to the friends, but to the enemies of the establishment. What is good they presently forget: what is bad they deride; but they mark and remember it.

"Discet enim citius meminitque libentius
illud
Quod quis deridet, quam quod probet et
veneretur."

Reports of the Society for the Suppression of Vice. Nos. I, II, III, IV, V. Printed by Woodfall, 21, Villiers Street, Strand.

It is notorious, that things the most sublime in their nature have been

selected as furnishing the most ample and convenient ground for burlesque and ridicule. The travesties of the Bible, of Homer, and of Virgil, continue, accordingly, to be works of first-rate popularity, with those who will consent to purchase a laugh at the expense of piety or fine taste. In approaching, therefore, to the consideration of the "Reports" now before us, we confess that the Society, whose proceedings they detail and defend, has lost nothing in our esteem by the ridicule with which some of our contemporaries have treated it. The perusal of the Reports has left no doubt in our minds, that the principles and objects of this society deserve high commendations. At the same time, other accounts have reached us, which seem to justify a part of the censure cast upon the execution of its plans. It will be our endeavour impartially to state the evidence we have been enabled to collect, and to deduce the conclusion which the premises warrant.

And, first, as to what has been wrong in the conduct of the society. The Committee, then, who have managed its affairs, appear to us to have erred in several instances. Their errors, however, we believe, to have originated in a zeal, somewhat unmeasured, for the accomplishment of objects in themselves undeniably excellent. They suffered themselves, for example, on one occasion (we have not heard of any other), to be betrayed, through the precipitancy and intemperance of one or two of their members, into a contest with some surveyor, in which they were worsted. The agents of the institution were also at one time authorized (we rejoice to say it was only for a time) to employ, for the detection of offences, stratagems and disguises which to us appear to be incompatible with a religion, one of whose principles it is, "not to do evil that good may come." The obliquity of this proceeding attracted early notice; and we are happy to say, that it now

stands proscribed by a resolution of the society.—The Committee are also charged with having exercised on some occasions a spirit of bigotry, which has led them to pronounce a sentence of exclusion upon most respectable characters. From this charge, we fear that we cannot wholly exculpate them. We have much satisfaction, however, in expressing our opinion—an opinion founded on facts which have come to our knowledge—that this spirit has greatly abated of late. We sincerely hope that it will entirely disappear.

Having thus stated freely what appears to have been questionable in the conduct of this society, we will now give our readers the reverse of the picture, and inform them what we conceive to be its real merits.

In the first place, let us consider the *design* of its institution. On this point the members have a right to be heard for themselves.

The society, in the general account of its own design which it presents to the public, gives us the following statement.—The particular objects to which the attention of this society is directed, in furtherance of its main design, are the following :

The profanation of the Lord's Day, in the carrying on of trades, in the working of artificers at their ordinary callings, and in the vending of their goods by shopkeepers, &c.—It is unnecessary, and, indeed, scarcely possible, to point out how essentially the cause of religion suffers from the wilful or inconsiderate violation of the Lord's-day.—The society, however, wish to be understood as being desirous of distinguishing between the actual profanation of the Sabbath, and acts of duty or necessity.

The frauds and abuses practised in selling by *false weights* and *measures*, are grievances of great extent, and in a particular manner affecting the comfort of the industrious poor. To the correction of this oppressive evil, the society professes to direct its serious attention.

Blasphemous and licentious books and prints, which tend to inflame the minds and corrupt the morals of the rising generation, will be diligently sought out, and no effort spared to bring the venders of them to punishment.

The preventing of the evil consequences resulting from *lotteries*, forms another object of the serious attention of the society.

Many other offences, injurious to public morals, and contrary to the express or implied injunctions of his Majesty's Proclamation, come within the scope of the society's exertions : such as the keeping of *disorderly houses* and *gaming-houses*, *profane swearing*, *cruelty to animals*, and other enormities. In short, it is the grand design of the institution to promote a general reformation of morals, by the aid of the existing laws against vice and immorality ; and to afford assistance to magistrates and their officers, in a variety of ways, both by the communication of facts, and by pointing out offenders to their notice.

Now of the designs of the institution, thus stated, it may safely be affirmed, that the objects which it proposes to itself are strictly *legal*, and of the first and most unequivocal importance.

That to secure the observation of the Sabbath, to regulate weights and measures, to repress blasphemous and licentious books and prints, to check lottery insurances, to shut up disorderly houses of every description, to defeat the practices of those who are employed in the seduction of youth, to silence the tongue of the blasphemous, to curb the fury of the cruel, are *legal* objects, cannot be disputed, because each of these practices is known to be the subject of a specific enactment of the law. The members of the society are indeed able to marshal old laws and new laws, royal speeches of other days and the proclamations of our own, records musty with the mould of every century, as auxiliaries in their cause. They have not fancied an enemy, and then attacked him ; they have

not magnified their individual enemies into the enemies of the state, and made the public interest a handle for private revenge; but they have taken those for foes whom the law has proclaimed such, and have endeavoured to strengthen the hands of the law in the unequal contest which it wages with them.

Nor will the *importance* of the objects pursued by the society be more disputed than their legality. From Livy, who imputes the triumphs of Rome to her reverence for what is sacred, down to Machiavel, who reluctantly admits that no state can exist without a religion, there has been scarcely any writer, whether infidel or not, who has not conceived some species of religion essential to the good order of society. If they have rejected a particular creed, they have yet proposed some other modification of religion; or if they have thought it well for themselves to "live without God in the world," they have by no means consented that the great mass of the community should thus live. Socrates in his last moments sacrificed a cock to gods in whom he did not believe, because he deemed even superstition to be better than atheism: Rousseau taught his child the Bible, because he knew that a world of unbelievers would be a world of scoundrels: and the great body of sceptics amongst ourselves, acting upon the unphilosophical principle that a false creed can produce good morals, have deemed that faith essential for the mob, which they reject for themselves. The importance, therefore, of that part of the design of the society which more peculiarly regards the interests of religion, will be almost universally admitted.

Still less will men be disposed to cavil at the other objects proposed to itself by the society. It is, indeed, impossible to say how far a modern patriot will push his principles; but we conceive that the wildest champion of popular liberty will scarcely wish to indulge the people with the license of using false

weights and measures, of enlisting the press and the arts in the service of vice, of straining the evils of the lottery to their dregs by the most knavish practices, of opening houses where rogues are to live by depredations upon the honest and industrious, or where the debauched are to fatten upon the ruin of the innocent. Such crimes as these are of too gross a nature to admit of palliation or compromise. They cannot be disguised by a gentle name or artful colouring. Every man disavows them, hates them, anathematizes them, and trembles for the existence of the society in which they have free course and circulation. They are crimes of that pernicious nature, that where they are planted and flourish, public happiness and welfare must wither in the deadly shade.

Such, then, being the objects at which the society aims, we must admit that they quarry at legitimate game. If these are really the species of virtues which they design to advance, and these the species of vices which they design to check, they plainly, in the language of the continent, deserve to be placed in the "legion of honour." When there were wolves in the land, a premium was offered to the man who sallied forth to destroy them. Nor let the premium of public commendation be denied to those who, at the expense of much obloquy and detraction, venture into the dens of these moral monsters, to drag them to the light, and to place them within reach of the violated laws of their country.

But it may be said, no set of men publish an unpromising prospectus. What has the society done? Have they attempted or have they effected much?—The fact is, the society has done much: had it done less, it would probably have been less reviled. It has done more, we believe, than any preceding society: more than could have been anticipated by any but those who speculate in their closet upon the facility and worthlessness of every thing but speculation: more than could

have been hoped from individuals associated in a public, and not very popular cause, against a phalanx of journalists and pickpockets, irreverent wits and blaspheming draymen, friends of the people and enemies of the country, staunch patriots and French prisoners, gamesters and procuresses, men of light fingers and ladies of light character, flogging critics, butchers, and ass-drivers.

But, lest our estimate of the activity of the society be thought too high, let us inquire what it has actually done. In an address to the public by the members of the institution, published in 1804, two years after its first establishment, we find the following table of its proceedings:—

Total convictions—

Profanation of the Sabbath . . .	623
Vending obscene books and prints . .	7
Riotous and disorderly houses, &c. .	11
Lotteries, little-goes, &c.	53
Cruelty to animals	4

If the number of convictions since that period has diminished, it is not because the zeal and activity of the society, but because the number of offenders, has lessened. That this last effect has taken place, is indeed apparent, from the statement published by the society in 1807. There it appears, that such had been the influence of its proceedings against violators of the Sabbath, as gradually to have diminished the necessity of prosecution;—that at one general meeting of the society, the number of prosecutions reported was an hundred and eighty; at the next, an hundred and seventy-eight; and at the third, only seventy. Since that period the reformation of the metropolis, where alone the society in the first instance was able to act, has been progressive as to this particular offence. In this respect the whole town exhibits, to a considerable degree, a new face. A vast number of shops are now closed which formerly used to be open. The butchers of several markets have thanked the society for compelling

them to an act which they find productive of so much comfort to themselves, and they have even associated to secure that triumph which the labours of the society had won. We hail this single achievement of the institution with no common gratitude. The more solemn observation of the Sabbath has, for a long period, distinguished this country from the continental powers; and who shall say that it has not been one of the barriers between us and the common calamities of Europe?

What has been said of the violation of the Sabbath, may be affirmed of other crimes. The number of prosecutions has diminished, because the number of criminals has diminished. But will this be a charge against the society? Is not the object of all punishment prevention; and, therefore, can the success of the society be better estimated than by the diminution of crimes? A state is not powerful because it has a number of armies fighting unsuccessfully in different quarters of the globe; but because its armies are in such a state at home, as to impose peace on every nation around it.

Indeed, in estimating the success of the society, its effect in *preventing* crime ought to occupy a prominent place. It admits of no doubt, that the number of crimes of a certain description has diminished *since* its erection; but it may also be presumed, that its bare erection in the first instance acted powerfully as a preventative. A public declaration of an intention to prosecute for certain offences, could not fail to have the effect of materially diminishing those offences. We possibly “owe to it, therefore, blessings of which we little dream.” It may have crushed in the egg the most formidable evils. It may have chained the hands of the swindler, crossed the stratagems of the seducers of youth, chilled the prurient imagination of the licentious artist, rescued our domestics from jails, and our sons and daughters from pollution. It is of the

nature of much of the good done by this society, that it should be imperceptible; but it is not on this account the less substantial. We are at least as much indebted to him who keeps us from a sick-bed, as to him who heals us when we are there.

The society, in its fifth and last Report, mentions the detection of a large market for obscene prints, images, and toys, in the various French prisons; and expresses its gratitude to the present government, for the zeal and vigour they have displayed in crushing an evil so injurious to public morals.

But it may be said, "admitting to the full the *activity* of the society, was all this activity *necessary*? Were the transgressors numerous? Might not crimes of this kind be left to the ordinary courts of justice; and does not their enormity secure their punishment?"—We shall answer these questions distinctly.

In the first place, as to the *number* of transgressors. Let the former state of our shops and markets, too fresh in the eye of every Christian observer to be so soon forgotten; let the number of disorderly houses which the agents of the society have even now been unable to convict; let the fact, that a considerable number of persons were employed in selling prints in this country, a very large proportion of whom vended improper prints; let the fact, established upon judicial evidence, that these prints were regularly and abundantly circulated in many even of the female boarding-schools in the neighbourhood of London and elsewhere; let the additional fact, that many of those polluting publications, which are now only sold by stealth and with peril to the vender, might have been seen a few years back exhibited in the shops even of respectable booksellers;—let these, and a thousand other like circumstances, decide both whether the society was necessary, and whether it has been useful. The number of criminals is still, however, sufficiently

large to warrant, and even to demand, the interference of all lovers of morality and good order. Nor, whilst the lusts and passions of men continue what they are, is this society likely to want objects to call forth its exertions.

The second inquiry, whether the punishment of these offenders may not be left to the *ordinary operation of the laws*, demands a more extended reply.

There are certain crimes which are alike pernicious to the community and to individuals. Such are robbery and murder. Against these, if not in the first instance, yet after proof of their perniciousness, an adequate provision will necessarily be made in every country. It may be safely left to the ordinary operation of the laws to punish such offences. In such cases, justice will be alive; for individual happiness being palpably affected by them, information will be popular, and therefore informers sufficiently numerous. There are other crimes, such as those against religion and decency, not less pernicious in their ultimate consequences to the community, but not so immediately injurious to individual interest. Against these the state will be longer in providing: and as the peace and comfort of individuals is only remotely affected by them, informations will be very rare. And not only will there be little *disposition* in such cases to *inform*, but nothing less than an undaunted courage will enable a man to lay his information. Consider the hosts of assailants which, like the cloud of locusts in Egypt, the informations of this very society have called up from the cellars in which they were concealed; and the showers of raillery, insult, and calumny, which have descended upon its members, from the thrones of philosophers and the garrets of critics. Could an individual be expected to encounter all this; to leap into this lake for the good of his country?

Nor is it mere animal courage that is wanting; the profession of

an informer, like that of the publican in ancient days, has become infamous by the vices of the men who have followed it. To inform, therefore, supposes an entire contempt of public opinion; a willingness to share the merited abhorrence of an unpopular fraternity, and to forfeit our own character in exposing the vices of others. Now is this to be expected from mankind in general? If even an individual could be found, thus willing to fight the battles of his country, does our knowledge of mankind teach us that we may safely rely for the guardianship of the public virtue on the regular and abundant production of such champions? Are these Decii and Horatii born every day?

But suppose men to have the requisites already specified, public spirit, courage, and contempt of public opinion; suppose them to have all possible *disposition* to inform against this class of criminals, they would still want the *ability*. Could an individual, or a few unsupported individuals bear the expenses which numerous prosecutions would, although in every case successful, necessarily bring with them? Are not many of these crimes difficult of detection, the evidence being perhaps of an obscure and complicated nature? Would not ordinary juries receive the testimony of such informers with suspicion, and, when cast, leave them without reluctance involved in all the expenses of prosecution? From these and a variety of similar considerations, we think it indisputable, that if the detection of the crimes in question is to be left to the zeal of individuals, they will be committed with impunity.

In many countries, the government, aware of this indisposition and inability of individuals to carry conviction home to criminals of this most pernicious class, have assumed to themselves the office of prosecutors, and have become the guardians of their own decency and good morals. This provision, however, has

been found inadequate; because though in times of repose and public virtue, the government may keep its post against the encroachments of the profligate and profane; they have, in a perturbed state of society, other battles to fight where the contest is more popular,—the stake, as far as they are concerned, larger, and the danger more imminent. But even if this provision were in any case complete, yet in our own country it is not made. Whether it be that the hope of individual exertion has rendered the necessity of public interference less palpable; whether it be that the existence of such societies as that under consideration (for more or less they have existed at different times for upwards of a century) has seemed in some degree to supercede the efforts of the government; or whether it be that our free constitution has revolted at all approaches to a minute police: whether one of these causes or the combination of them has stood in the way of the interference of the government, we know not: but certainly it has not interfered. Though our system of national jurisprudence be distinguished probably beyond that of every other, it provides but inadequate practical checks for the vices and immoralities of the people. Our statute book is indeed the watchful guardian of our commercial interests; but it leaves the interests of morality in a great degree to shift for themselves. This may be owing to the nature of our constitution. A stricter police may be incompatible with the precise degree of freedom we enjoy. But if that degree of freedom is to entail vice upon us, we should be disposed to abridge just so much of it as might invest the government with the power of controlling vice. Indeed, freedom without virtue is of little value. It is like a sword in the hand of a maniac—an instrument indeed of honour, by its name and its ornaments, but which may produce ruin to himself and all around him.

If then, as has been contended, a sufficient check is not provided, either by the powers vested in government, or by individual virtue and activity against a numerous class of vices, the necessity of institutions such as we are defending can scarcely be disputed. They are, in fact, our forlorn hope; and if they can accomplish nothing, it is obvious that nothing can be accomplished.

It may, indeed, be conceded, that neither unassociated individuals, nor government itself, can erect sufficient barriers against these crimes; but it may also be denied, that societies are more efficient as guardians of the public morals. Now we have already traced out some of the successes of this society; and this appeal to fact might be suffered to decide the question. But it is obvious that such societies are not thwarted in their operations, by those checks which impede the influence of either individual or official interference. They do not suffer, for instance, from the odium which overwhelms the individual reformer; for if it fall at all, it falls upon numbers whose congregated strength can bear the burden. The expense also which ruins an individual is not felt by a society. A solitary reformer will perhaps be intemperate; but here the intemperance of one man is corrected by the prudence of another, and the supineness of one animated by the zeal of another. The solitary reformer could scarcely be conversant with every subject; but here we have a society to which, as to a bank, all the professions bring their distinct contributions to draw them off for the benefit of the public. The solitary reformer also cannot be every where, and see every thing; but the society, by its numbers, possesses a species of ubiquity from which vice can scarcely escape. The solitary reformer may be poor or may be sick, and is necessarily confined to a certain sphere of observation; but the society moves in all spheres, has agents of all ranks,

and therefore can reach the delinquent whether he hides his head in a coronet or a night cellar. The solitary reformer, no less than the executive government, will be inactive, for the one will be too timid, and the other too busy to do much; but the society have nothing to fear, and nothing of the same importance to do; each man will catch and communicate ardour; an atmosphere of zeal will diffuse itself around, and be felt in acts of benevolence and usefulness to the community at large.

Having now seen something of the nature, the efficiency, and the necessity of the institution whose reports are before us; it remains to notice such objections as have not been already answered.

In the first place, some are hardy enough to affirm that all such combinations are unlawful. Lord Ellenborough and Judge Grose think otherwise. The assertion indeed, if those who urge it are serious, can proceed only upon a misconception of the nature of a conspiracy. A conspiracy is defined by the commentator upon Blackstone to be a combination to "injure individuals, or to do acts which are unlawful or prejudicial to the community." It is a conspiracy for instance to combine with others to convict a man of a crime which he has never committed, or to carry any measure in opposition to the laws. But the object of the society is merely to punish the guilty, and to strengthen the laws. This objection, indeed, would go far to convict the whole nation of conspiracy. For what else, according to this are the societies for the prosecution of poachers and felons? What else the societies with which almost every country town is furnished, for the punishment of the crimes most frequent in their neighbourhood? If every association of individuals for a common end is a conspiracy, then every copartnership must expiate their crimes upon a scaffold, and even we poor luckless reviewers, the Ce-

thegi and Catalines of the day, must bear all the brunt of Ciceronian thunder, and die by the hands of the common hangman.

But say the objectors, "if you once allow men to combine, what limits will there be to the combination; why should not the troop of conspiracy swell to an army, and crush every force legal or illegal which thwarts them?" We would ask another question; Why, if you allow one physician to practise gratuitously should there be any end to gratuitous doctors? Why should not one like tadpoles multiply into a million, and expel the mass of well-fed practitioners from the profession? It would be at once replied to this query, gratuitous practitioners will not multiply to any alarming extent, because doctors cannot live without eating if they would, and would not if they could. And so we say of this society. Whilst men continue selfish and greedy; whilst the state of the world compels almost every man to put out his time to good interest; whilst physicians take their guinea for scratching their names at the end of some bad Latin; whilst a man must pay six shillings and eightpence for happening to meet his lawyer in the street; whilst a dentist will modestly demand two or three guineas for assuring you, of what you have known for thirty years, that you have not a sound tooth in your head; there is little peril that the bands of gratuitous informers will so amplify as to endanger the safety of the state, or the impartial administration of justice. It has been observed that the vilest animals are the most prolific; that the queen of the forest bears only one cub at a time. Now so is it in human kind: whatever be the fecundity of others, reformers in religion or morals are plainly not farrowed nine at a birth. —Indeed, there is a general principle assumed by objectors of this class, which requires some limitation. The demand, they say, will create

the supply: and so it will in books, and bread and cheese; but it will not in morals. The love of virtue is not so great; nor the necessity of virtue so pinching and obvious; nor the supply of moral and religious precepts so lucrative; that men will quit the more profitable employments of life to regenerate the age. "What" (said some one to the fool of Brederode, who walked about as if sowing seed) "are you doing there?" "Sowing fools," he replied. "And why not sow wise men?" "C'est que la terre ne les porte pas." "The soil does not bear them." Let not then the sage guardians of the public pleasures be under any alarm. Sow teeth, or cast stones, or employ any other accredited recipe for population, and depend upon it whatever springs up, good men will not. We confidently believe we shall have no South Sea expeditions in the cause of morals; that we shall have no protestant crusades; that we are in no danger of invasion from the Goths or Huns of Essex-street; that no modern Quixotte will sally forth for the protection of the Sabbath. Let the objectors, then, and the men whose cause they so manfully advocate, sleep easy, if indeed they can, in their beds, under the confident assurance that the conspirators in the cause of law and purity, have no such bounty to offer, as will draw a large body of troops to their standard.

A third objection made to the Society is, "that, in its various prosecutions, any ordinary jury is likely to be influenced by the respectability and authority of the prosecutors." But let it be remembered, that this very respectability is a guarantee that prosecutions will not be falsely or lightly instituted; and that vexatious or malignant prosecutions would at once destroy the authority, and therefore the influence of the Society. Besides, is it found that jurors are usually influenced by the rank and pretensions of the prosecutors? On the contrary, are not the

jury, strictly speaking, a popular body? Are they not the constituted guardians of the rights of the people?

We revere the trial by jury: it is the palladium of British independence, and is therefore to be laid up in the ark of our choicest treasures; and if it be, as all human institutions are, liable to abuse, that abuse appears to us more likely to be on the side of the people than on the side of authority, and more likely to consent, not as our objector supposes, in condemning the innocent, but in acquitting the guilty.

It is a farther objection brought against this Society, that "it usurps the place of the constituted authorities of the land; that the constables, the clergy, and the very courts of the law, are thrown into the shade by its obtrusion of itself into the ordinary functions of these various bodies."—Can any objection be more unfounded? The unchanging and unmixed object of the Society is to assist constables in their duty; to facilitate and second the labours of the clergy; to drag criminals to the bar of justice. If, indeed, the superior activity of the Society chances to reproach the indolence of the lay or clerical watchmen of the state, this is not the fault of the Society, but the fault of these worthies of the gown and staff. If this be the case, shall it not be considered as one grand title of the institution to general regard, that it not only watches and labours itself, but challenges to new exertions, and rouses to higher enterprises its drowsy fellow-labourers? And is it even honest to say of an institution, that it disparages the laws, when its simple object is to present criminals to the eye of the law; to place them precisely in that focus, upon which the force of the magistracy can act? The laws are never so much dishonoured as by their ill administration; and, therefore, those who facilitate their movements, and assert their authority, above all men "magnify the law."

Another capital objection to the institution is, that it "multiplies the breed of informers." Now if we have laws we must have informers, or the law will be useless. Accordingly a certain number are created even by the laws themselves. Grand juries are informers; for they swear "diligently to inquire, and true presentment make, of all matters and things given to them in charge." Church-wardens and constables are also constituted informers; and as the law enjoins information upon some, it invites it from all, by assigning a proportion of the penalty to the informer. There are, indeed, certain statutes against informers; but against informers of what kind?—Those who act from malicious motives; who follow information as a trade; who injure the character of individuals, or violate the peace of the nation. Information is, indeed, dishonourable, when merely venal; when it avails itself of obsolete statutes to inflict individual vengeance; when it exposes the offender to a severe punishment for a light crime. But are the informations of the society of this nature? The statutes and resolutions on which it proceeds, are not obsolete, for they are chiefly the proclamations and statutes of this and the three preceding reigns. The informations are not venal, for all the mulcts are thrown into a common fund, and transmitted to the Philanthropic Society. There is no disposition in the society to call down on crimes, punishments beyond their desert; for in many instances they have applied themselves to mitigate that penalty which the law would inflict. Under such circumstances, is it honourable to impute to these men the vices of common informers; to see in them the ghosts of Empson and Dudley; to threaten the public with the revival of those scenes of legal tyranny and exaction which disgraced the reign of the Tudors; to calumniate the scheme of the society as a system of espionage, dangerous

to the liberties and happiness of the country? We have not so learned morality and candour.

The last objection of any weight to the proceedings of the society is, that "it spares the rich, but cruelly persecutes the poor." This is, at least, a popular thesis, and must be canvassed.

Now in searching the various reports and papers of the Society, we are led in the first place to *deny the fact*. We find, for instance, that the Society have attacked the Opera-house, the very musnud of high-bred pleasures; and that they have passed over poachers, and other classes of criminals, wholly of the poorer order. We find, on the contrary, no instance where they have refused to punish in the rich, the same crimes they punish in the poor. We find a multitude of cases, where they have displayed a spirit so mild as almost to defeat the purposes of justice. They have never failed to pre-admonish those whom they prosecuted: they have never prosecuted to conviction, where contrition has been expressed, and a reasonable pledge has been given that that contrition was sincere: they have, in many instances, disarmed the wrath of justice, by interceding for a mitigation of the penalty.

So much for the *fact*. But it may still be said, the society "have made larger assaults upon the vices of the poor than of the rich."—They have. But could they from the very constitution of the society do otherwise? In the first place, the institution did not undertake to chastise neglects of duty, but open violations of it; and these are chiefly to be detected in the coarser vices of the poor. In the next place, it did not undertake to make laws, but to facilitate their execution; and the laws are pointed in general at the flagrant excesses of the poor, rather than at the refined profligacy of the rich. What is to be done? Would those who object already to the encroachments of the institution, have them usurp the

seats of justice, expel the Speaker from his chair, themselves dictate new laws and carry them into execution?—Are Kings, Lords, and Commons, if indeed these titles are to be preserved in the new nomenclature, to legislate for the poor, and this society for the rich?—Besides, if the society are to prosecute the vices of the rich, they must adopt that very species of information which their enemies condemn. The vices of the rich are a good deal confined to their own houses. To convict lady Bab as a cheat, or her spouse of infidelity, it would be necessary to worm themselves into the friendship, or to steal disguised into the drawing-rooms of these right honourable profligates. The vices of the poor, on the contrary, walk abroad, insult us in the market-place, and elbow us in the streets. In the one case, the snake is in the grass; in the other case, it lifts its head in the road which we must necessarily tread. It is plain then, that the objectors must either patronize informers, or applaud the measured attacks of the society. Let them ride which horn of the dilemma they prefer.

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jury, strictly speaking, a popular body? Are they not the constituted guardians of the rights of the people? We revere the trial by jury: it is the palladium of British independence, and is therefore to be laid up in the ark of our choicest treasures; and if it be, as all human institutions are, liable to abuse, that abuse appears to us more likely to be on the side of the people than on the side of authority, and more likely to consent, not as our objector supposes, in condemning the innocent, but in acquitting the guilty.

It is a farther objection brought against this Society, that "it usurps the place of the constituted authorities of the land; that the constables, the clergy, and the very courts of the law, are thrown into the shade by its obtrusion of itself into the ordinary functions of these various bodies."—Can any objection be more unfounded? The unchanging and unmixed object of the Society is to assist constables in their duty; to facilitate and second the labours of the clergy; to drag criminals to the bar of justice. If, indeed, the superior activity of the Society chances to reproach the indolence of the lay or clerical watchmen of the state, this is not the fault of the Society, but the fault of these worthies of the gown and staff. If this be the case, shall it not be considered as one grand title of the institution to general regard, that it not only watches and labours itself, but challenges to new exertions, and rouses to higher enterprises its drowsy fellow-labourers? And is it even honest to say of an institution, that it disparages the laws, when its simple object is to present criminals to the eye of the law; to place them precisely in that focus, upon which the force of the magistracy can act? The laws are never so much dishonoured as by their ill administration; and, therefore, those who facilitate their movements, and assert their authority, above all men "magnify the law."

Another capital objection to the institution is, that it "multiplies the breed of informers." Now if we have laws we must have informers, or the law will be useless. Accordingly a certain number are created even by the laws themselves. Grand juries are informers; for they swear "diligently to inquire, and true presentment make, of all matters and things given to them in charge." Church-wardens and constables are also constituted informers; and as the law enjoins information upon some, it invites it from all, by assigning a proportion of the penalty to the informer. There are, indeed, certain statutes against informers; but against informers of what kind?—Those who act from malicious motives; who follow information as a trade; who injure the character of individuals, or violate the peace of the nation. Information is, indeed, dishonourable, when merely venal; when it avails itself of obsolete statutes to inflict individual vengeance; when it exposes the offender to a severe punishment for a light crime. But are the informations of the society of this nature? The statutes and resolutions on which it proceeds, are not obsolete, for they are chiefly the proclamations and statutes of this and the three preceding reigns. The informations are not venal, for all the mulcts are thrown into a common fund, and transmitted to the Philanthropic Society. There is no disposition in the society to call down on crimes, punishments beyond their desert; for in many instances they have applied themselves to mitigate that penalty which the law would inflict. Under such circumstances, is it honourable to impute to these men the vices of common informers; to see in them the ghosts of Empson and Dudley; to threaten the public with the revival of those scenes of legal tyranny and exaction which disgraced the reign of the Tudors; to calumniate the scheme of the society as a system of espionage, dangerous

to the liberties and happiness of the country? We have not so learned morality and candour.

The last objection of any weight to the proceedings of the society is, that "it spares the rich, but cruelly persecutes the poor." This is, at least, a popular thesis, and must be canvassed.

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in the despotic reign of Charles the Second, vice stalked abroad; and that societies on the model of the present sprang up and multiplied only at the period of the revolution*. —Do our demagogues cry aloud then for a "*free people?*" Make the people virtuous and they must be free, and those only will continue to wear chains who do not deserve freedom. Do they clamour for reform in parliament? Let them labour also to reform the people, for if there are some who give, there must be many who receive; and a corrupt population of necessity creates a corrupt parliament. We do not mean that the vices of the community excuse those of their representatives; but we do mean that multitudes are charging the parliament with what is, in fact, the crime of the people at

* Vide Disney's Essay on Immorality—and Society's Reports.

large, and of none more, we will venture to say, than of many of those who *clamour* for reform.

We wish that we had not been called to qualify our commendation of the measures of the "Society for the Suppression of Vice," by any exceptions. Those exceptions, such as they are, we have thought it our duty to state; and in again adverting to them, we think it right again to observe, that they now no longer exist. They cannot now, therefore, be considered as detracting from the claims of this society to the public gratitude, and the public support. Their useful and disinterested labours have had the commendation and thanks of the lord chief justice, of more than one of the judges, and of a variety of magistrates. We desire also to bring our gift to their altar, and to add the feeble testimony of our opinion, that this society "deserves well of its country."

REVIEW OF REVIEWS.

To the Editor of the Christian Observer.

THOUGH I am a dissenter from the church established, so far was I from being offended with your review of "*The History of the Dissenters*" by Messrs. *Bogue and Bennett*, that I was rather gratified by the perusal of it. Your strictures upon that work are not more severe than it deserved. Indeed I cannot but think you have dealt mercifully with the authors; for besides the articles to which you have justly objected, you might have pointed out many gross blunders, several of which have been pointed out in another review, by a known dissenter. I am well acquainted with many respectable non-conformists, who are so disgusted with this performance, that they

are really ashamed that any liberal church-men should see so illiberal and ill-written a publication, which, instead of serving our cause, is calculated to injure and disgrace it: particularly the chapter on the grounds of nonconformity, which are ridiculously put in the form of a dialogue between a *Dissenter* and *Mrs. Church*, the former of whom is made to talk like a bigot, and the latter like a silly old woman. It is to be hoped, that no sensible and learned members of your church will consider this work as patronised by the body of dissenters. It is with a view to prevent this, that I trouble you with the present address. Let me request you to inform your clerical readers, that to my certain knowledge, many in our connexion who

had purchased the first two volumes are so much dissatisfied with them as to determine not to buy

the remaining ones, which is the case with your present correspondent, who is respectfully yours,

AN OLD NONCON.

LITERARY AND PHILOSOPHICAL INTELLIGENCE.

&c. &c.

GREAT BRITAIN.

IN the press:—A Poem, entitled the *World before the Flood*, by Mr. James Montgomery;—*Babylon and other Poems*, by the Hon. Arabella Hawke;—A stereotyped edition of the Bible, in French;—A view of the present state of Sicily by a British officer;—Account of Mr. Kirkpatrick's embassy to the kingdom of Nepal;—The authorized version of the Book of Psalms improved, with Notes by the late Bishop Horsley;—*Topographical Researches in Wales*, by Mr. N. Carlisle;—and *Missionary Anecdotes*: containing remarkable instances of the conversion of the Heathen; with an account of the superstitions of Pagan Nations, by the Rev. G. Burder.

So large a part of the edition of the late Mr. Cecil's works, now in the press, has been bespoke, that no copies will be advertised for public sale. Names may yet be sent to the Editor, the Rev. J. Pratt, Doughty street.

Mr. Pond is appointed to the situation of astronomer royal, vacant by the death of the Rev. Dr. Maskelyne.

Dr. Smith's two prizes, of 25l. each, for the two best proficient in mathematics and natural philosophy, are adjudged to Mr. Thomas Edward Dicey of Trinity college, and Mr. William French of Caius college, the first and second wranglers.

The following are the quantities of rain which have fallen at Bristol during the last seven years: in 1804, 29.77 inches; in 1805, 26.1 inches; in 1806, 34.33 inches; in 1807, 31.31 inches; in 1808, 32.8 inches; in 1809, 29.51 inches; in 1810, 35.1 inches.

The governors of Bethlem hospital have adjudged the first premium, for a design of a new lunatic asylum, to be erected in St. George's fields, to Messrs. Good and Lochner of Hatton Garden. There were nearly sixty competitors.

It has been announced by Dr. Davy, that he has, by the action of the voltaic battery, produced hydrogen or inflammable air, from

carbon, and some of the metals; and that he believed, that future discoveries would prove that hydrogen formed a constituent part of all inflammable substances. He exhibited the fusion of platina in vacuo, by a powerful voltaic pile of two thousand plates, which is the first time the experiment had been shewn. During the fusion, intense light and heat were produced, and very vivid scintillations were emitted from the platina, which Dr. Davy supposed, were occasioned by the separation of an elastic gas, probably hydrogen. The fact of the separation of hydrogen from carbon and the metals is highly important: if Dr. Davy's conclusion be established, it may lead to the revival of that part of the phlogistic system which considered hydrogen as the base of metals and other inflammable substances. The voltaic battery, made use of in these experiments, is the most powerful instrument of the kind which has yet been constructed. The striking distance of the discharge was more than one inch in vacuo. All the metals which were acted on by it, immediately fused; oil, water, and spirit of wine, were rapidly decomposed, and vivid sparks given out from the wires, which were immersed in the fluids, and connected with the two extremities of the plates. Dr. Davy stated, that he believed the full shock from it would occasion instantaneous death. He once, by accident, received a shock from a thousand plates; but, the discharge being made upon the dry cuticle of the hand, which is an imperfect conductor, the force of the shock was much weakened, and though it was extremely painful he did not receive any permanent injury. On examining his hands, he found the skin burned in that part where the discharge had been made.

FRANCE.

The emperor Napoleon, in order to give its proper weight to the French language, and to simplify the acquirement of useful knowledge, has ordered that all exercises

and theses in the universities throughout France, shall be performed and written in French; and that a knowledge of Latin and Greek shall, in no department of his government, be deemed a qualification for degrees, ranks, or offices, either political, medical, legal, or clerical. The prescriptions of physicians are to be in French, and the service of the church is no longer to be performed except in the vernacular tongue.

A ball of fire appeared in the commune of Chargouville, on the 23d of November, which, bursting with a tremendous explosion, let fall three large stones, accompanied with smoke, and darted with such force, that they entered the earth to the depth of nearly 80 centimeters. One of the stones is covered with a crust of greyish black, while the inside is more clear. It is very compact, and hard enough to cut glass. It

appears to contain globules of iron, pretty large and brilliant.

AUSTRIA.

A prodigy has appeared in Germany, in the person of John Spitzler, a youth only thirteen years of age, who is said to be well acquainted with ten different languages, most of the mathematical sciences, and to be a proficient in music. He is a native of Lower Austria, and the son of a reduced clergyman: for the last six months he has been blind. The emperor Francis has settled a pension on him.

The base of the Carpathian mountains, near Makonitza, fell on the 6th of November, with a report so loud that it was heard at the distance of twelve miles. Six villages have been destroyed by this precipitation, and thirty-four lives lost.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Practical Piety, or the Influence of the Religion of the Heart on the Conduct of Life. By Hannah More. 2 vols. 10s. 6d.

Sacred Hours, chiefly designed to illustrate the Offices and Doctrines of the Church of England. By J. Grant, M.A. 12mo. 7s.

A Sermon, occasioned by the Death of Mrs. Trimmer, preached at New Brentford, Middlesex, on Sunday, January 6, 1811 — By the Rev. Thomas Haverfield, A. M. 1s. 6d.

Sunday Reflections. By the Author of Thoughts on Affectation. 8vo. 9s.

The Devotional Family Bible, with Notes and illustrations. By John Fawcett, A.M. No. I. 1s. or Part I. 7s.

Knowledge Increased; a Sermon. By the Rev. Jonathan Walton, A. M. Rector of Birdbrook, Essex. 1s. 6d.

MISCELLANEOUS

Exploratory Travels through the Western Territories of North America: comprising a Voyage from St. Louis, on the Mississippi, to the Sources of that River, and a Journey through the Interior of Louisiana and the North-eastern Provinces of New Spain, performed in the Years 1805, 1806, and 1807, by order of the Government of the United States. By Zebulon Montgomery Pike, Major of the 6th Regiment U. S. Infantry. Quarto.

A Tour in quest of Genealogy, through several Parts of Wales. 8vo. 12s. or with the first impressions of the plates, 18s.

Catalogue Général, Méthodique et Raisonné des Livres Français, Latins, Italiens, Espagnols, Portugais, &c. qui se trouvent chez B. Dulau, et Co. Soho-square, avec des Notes Bibliographiques, et les Vrais Noms des principaux Anonymes et Pseudonymes. 3s.

Memoirs of Prince Eugene of Savoy, written by himself, translated from the genuine Edition, containing all the Passages omitted in that of Paris. With a Portrait and Facsimile of the Author's Hand-writing. 8vo. 7s.

The Universal Cambist and Commercial Instructor; being a full and accurate Treatise on Exchange; including the Moneys, Coins, Weights and Measures, of all Trading Nations and Colonies; with an Account of their Banks and Paper Currencies. By P. Kelly, LL. D. 2 vols. 4to. 4l. 4s.

Reflections on the Nature and Extent of the License Trade. 2s. 6d.

Pocock's patent Geographical Slates, to save Time and Labour in communicating to the Geographical Student a Knowledge of Maps; and to remove those Difficulties which attend the usual Process of drawing Projectional Lines. 5s. 6d.

The Chronicle of the Kings of Britain. Translated from the Welsh Copy attributed to Tysilio, and illustrated with copious Notes, and original Dissertations on various Subjects. By Peter Roberts, A. M. 4to. 2l. 2s. large Paper 3l. 3s.

The Asiatic Annual Register; or a View of the History of Hindoostan, and of the Politics, Commerce, and Literature, of Asia, for the Year 1808. Vol. X. 1l. 1s.

Pacata Hibernia, or History of the Wars in Ireland during the Reign of Queen Elizabeth. Taken from the original Chronicles: illustrated with Portraits of Queen Elizabeth and the Earl of Totness, and Facsimiles of all the original Maps. 2 Vols. royal 8vo. 2l. 12s. 6d. imperial 3l. 13s. 6d.

A Chart of the Coast of China, and the Sea eastward from the river of Canton to the Southern Islands of Japan. With a Memoir, specifying and discussing the Authorities on which the Chart is founded. By James Burney, Esq. R. N.

Anecdotes of the Manners and Customs of London, from the Roman Invasion to the Year 1700. By James Peller Malcolm, F. S. A. 4to. with 18 engravings. 3l. 3s.

Mavor Abbreviated, by the Application of a new Principle to his celebrated System of Universal Stenography; being an entirely new and complete book of Short Hand. Illustrated by 15 Copper-plate Impressions, containing 46 Sets of Progressive Examples. By J. H. Clive. 12mo. 7s. 6d.

A Letter to Dr. Robert Darling Willis. To which are added, Copies of three other Letters; published in the Hope of rousing a humane Nation to the consideration of the Miseries arising from private Mad-houses: with a Preliminary Address to the Right Hon. Lord Erskine. By Anne Mary Crowe. 2s.

Essays, Literary and Miscellaneous. By John Aikin, M.D. 8vo. 10s. 6d.

A Third Reply to the Edinburgh Review, by the Author of a Reply to the Calumnies of that Review against Oxford. With an Appendix in answer to Mr. Drummond's Observations on some Passages of the former Replies. 1s 6d.

The Poetical Register and Repository of Fugitive Poetry for 1806 and 1807. 12s.

A Familiar Treatise on the Prevention and Cure of Asthma, Difficulty of Breathing, Wheezing, and Winter Cough, with explicit Instructions for their Management and Cure. To which are added, Directions for the Use of Stramonium. By Mr. Fisher, 2s.

An Account of the Campaigns in Poland in the Years 1806 and 1807, with brief Remarks on the Character and Composition of the Russian Army. By Sir Robert Wilson, Knight, and Aid-de-Camp to the King. 4to. 1l. 11s. 6d. fine paper 2l. 2s.

Essai sur le Systeme Militaire de Bonaparte, ou l'on demontre pourquoi ses Troupes ont eu cette malheureuse Preponderance sur celles du Continent, suivi d'une Analyse de la Revolution Françoise et du Couronnement de S. M. Corse. 7s.

The Report from the Committee appointed to examine the Physicians, who have Christ. Observ. No. 111.

attended his Majesty during his Illness, touching the state of his Majesty's Health. 2s.

Lettres de Mademoiselle de l'Espinasse. 3 vols. 12mo. 18s.

An Enquiry into the Nature and Extent of Poetic License. By N. A. Vigors, jun. Esq. Royal 8vo. 15s.

Instructions, Addressed to the Catholics of the Midland Counties of England, on the State and Dangers of their Religion. By Dr. Milner, V. A. 2s.

The Philanthropist, No. II. 2s. 6d.

An Appendix to the Third Edition of Tables requisite to be used with the Nautical Ephemeris; being New Tables of Natural Sines, Natural Versed Sines, and Logarithms of Numbers, from 1, to 100,000. 2s.

True Stories; or interesting Anecdotes of Young Persons; designed, through the Medium of Example, to inculcate Principles of Virtue and Piety. 12mo. 4s. 6d.

The Reformer; comprising twenty-two Essays on Religion and Morality. 12mo. 6s.

Hints to the Public and the Legislature on the Prevalence of Vice, and on the dangerous Effects of Seduction. 12mo. 2s.

Chun and Si-ling; an Historical Romance: in which is introduced some Account of the Customs, Manners, and Moral Conduct of the Chinese. Royal 12mo. 5s.

The Arabian Nights' Entertainment; carefully revised and occasionally corrected from the Arabic; to which is added, a selection of New Tales, now first translated from the Arabic Originals; also an Introduction and Notes, illustrative of the Religion, Manners, and Customs of the Mohammedans. By Jonathan Scott, LL.D. Oxford, late Oriental Professor at the Royal Military and East-India Colleges, &c. 6 vols. post 8vo. 3l. 13s. 6d. demy 8vo. 5l. 5s. and 18mo. 1l. 16s.

The Curse of Kehama. By Robert Southey, 4to. 1l. 11s. 6.

Dunkeld, the Prodigal Son, and other Poems, including Translations from the Gaelic. By Petrus Ardilensis. Foolscap 8vo. 6s.

Fables, by the Rev. Henry Rowe, LL.B. 8vo. 1s. each, large paper 1s. 6d.

The Speech of John Leach, Esq. in a Committee of the whole House, upon the State of the Nation, 31st December, on the Question of Limitations of the Royal Authority in the Hands of the Regent. 1s. 6d.

The Debates in both Houses of Parliament in the Session of 1810, on the Petition of the Roman Catholics of Ireland. 10s. 6d.

A General History and Collection of Voyages and Travels. By Robert Kerr, F. R. S. F. A. S. Edinburgh. Part I. 6s.

RELIGIOUS INTELLIGENCE.

ST. DAVID'S COLLEGE.

Our readers have already been informed, that the excellent Bishop of St. Davids has formed a Society in his diocese, for promoting Christian Knowledge and Church Union. This society has various objects. Its main objects seem to be, to institute a clerical seminary, or college, to form a fund for exhibitions to divinity scholars, and to establish a college library, by means of benefactions for these specific purposes. Another object is, to raise a fund to enable curates who are superannuated to retire from duties to which they are incompetent, to the relief, not only of the infirm curate, but of the incumbent and the parish: applicants to this fund must have contributed to it at least five shillings a year for two years preceding their application. Annual subscriptions are also received for the purpose of distributing moral and religious tracts; establishing deanery libraries; and giving premiums for dissertations on subjects relative to the objects of the society, for superior proficiency at the examinations of the licensed grammar schools in the diocese, and for sermons to be preached on specified subjects*. By referring to our volume for 1808, p. 202, our readers will learn what is the nature of the proposed college, and the course of education to be given to the students. The subscriptions hitherto received, however, are not adequate to the execution of the plan; the whole amount, to the end of last year, being 5,246l. 14s. In the mean time, this sum is vested in the public funds, and the interest of it applied in the way of premiums and exhibitions. The premium for the best essay on the study of the Hebrew language,

* Ten pounds for eight sermons, to be preached on the eight Sundays subsequent to Easter-day, on the principles and duties of church union, on errors arising from unsettled notions in religion, and on the excellence of the liturgy of the church of England; and eight guineas for each of eight courses, of sixteen lectures, to be preached on week days, in two principal places of the four arch-deaconries, for the benefit of the poor who cannot read.

as a necessary part of a minister's professional knowledge, has been adjudged to the Rev. Thomas Thomas, rector of Aberperth, Cardiganshire. The premium for the best essay on the question, What are the impediments which hinder professing Christians, who believe the doctrines of the church of England, from uniting with the established church? has been adjudged to the Rev. Johnson Grant, A. M. of St. John's College, Oxon.

The following are the premiums proposed for the year 1811, viz.

"A premium of ten pounds for the best Essay on the Qualifications, Literary and Moral, of the Clerical Profession.

"A premium of ten pounds for the best Essay on the Origin and present State of Religious Sects in Wales, especially in the Diocese of St. David's, with an account of all differences in the names, constitutions, usages, and doctrines of such sects which have taken place since their origin, and which prevail at present.

"The Essays are to be sent to the Rev. W. H. Barker, Vicarage, Carmarthen, on or before the 1st of May 1811, with the name of the writer inclosed in a sealed paper, marked on the outside with the motto which is prefixed to the Essay."

Small premiums are likewise proposed for the proficients, at the different grammar schools, in Hebrew and Hebrew writing, in Latin composition in prose and verse, in Psalmody, in the recitation and abridgment of sermons, &c. &c. &c.

Besides these, "a premium of ten pounds will be given by a friend to the society, for the best Essay on Conversion, and on the three following questions: Whether a minister of the Church can be an unconverted professor of Christianity? What are the marks of unconversion in a minister of the church? What are the means most likely to excite in the mind of such a minister (if such can be) a sense of his unconverted state?"—The Essay to be sent as before directed.

"A friend of the society has also empowered the Committee to offer to the masters of the licensed grammar schools of St. David's, Pembroke, Haverfordwest, Brecon, Cardigan, Lampeter, and Swansea, the following premiums, viz.

" Fifty pounds to the best of at least five competitors ;

" Forty pounds to the best of four competitors ;

" Thirty pounds to the best of three competitors ;

" Twenty pounds to the best of two competitors ;

" Ten pounds to any one without a competitor ;

who shall write and deliver to the Bishop of St David's, on or before the last Thursday in June 1811, the best transcript of the book of Genesis in Hebrew and English, and shall pass the best examination in the same book. The examination and decision to be left solely to the Bishop.—The competitors must exhibit, on the day of examination, their licenses to their respective schools.

" The master of Carmarthen school, who has long taught Hebrew, and the second master of Ystradmeirig school, who obtained the first premium for Hebrew at the ordination of 1809, will readily perceive why the premiums are not extended to Carmarthen and Ystradmeirig."

We perceive with pleasure that the college library has been enlarged by benefactions and bequests of books, as well as by donations of money. We feel chiefly solicitous, however, for the erection of the college itself, which will necessarily require a much larger sum than has yet been procured, and we would press it upon those members of the Church of England who are blessed with affluence, and who are attached to the interests of religion, to shew their liberality on an occasion which is in every way worthy of it.

Subscriptions are received by Messrs. Hoares, Bankers, Fleet Street ; and by the Rev. T. Pryce, Carmarthen.

SOCIETY FOR THE SUPPORT OF GAELIC
SCHOOLS IN THE HIGHLANDS AND
ISLANDS OF SCOTLAND.

A society has lately been formed at Edinburgh for the express purpose of instituting and supporting circulating schools, in which the inhabitants of the Highlands and Islands of Scotland shall be taught to read the Gaelic, which is the vernacular language.

The necessity for such an institution is grounded on this fact ; that, notwithstanding the beneficial effects produced by the labours of the Society in Scotland for propagating Christian Knowledge, for a century past, in promoting civilization and Christian knowledge in the Highlands and Islands (see our last volume, p. 815), many

parts of the Highlands and Islands continue in a state of great ignorance ; and only a small proportion of the inhabitants can read in any language. The information from which this statement is drawn is very interesting, and leaves no doubt of its accuracy. We give, as a specimen of it, the following extract from a letter of the Rev. Dr. Ross, minister of Lochbroom, to the society.

" The parish of Lochbroom comprehends a tract of country, the roughest and most difficult in Scotland, as extensive as the whole synod of Ross, which employs the labours of twenty-three ministers, besides innumerable schoolmasters, catechists, &c. ; it has seven preaching places, separated by large arms of the sea, rapid rivers, extensive moors, and tremendous rocks ; some of them twenty, some thirty miles from the parish church, and without a single place of worship capable of containing the congregation in the whole parish. There are nine burying grounds. According to an enumeration taken the year before last, it contains near four thousand inhabitants, of whom perhaps hardly seven hundred possess even a smattering of book knowledge, and comparatively few speak any English. In this extensive district there can hardly be said to exist any means of religious or moral instruction, but what results from my personal labours alone." " After such a detail, it is unnecessary to say, that the state of the people is deplorable—in a tract of ten or twelve miles, well peopled, there may not be a single individual found capable of reading the Scriptures in English or Gaelic, and these, perhaps, from fourteen to twenty-five miles from the parish church !"

" Above three thousand precious souls in this parish alone, are excluded from the word of life, excepting by the ear only. Many of these cannot hear a sermon preached above twice or thrice in the year ; and many are not within ten miles of one who can read the Scriptures in any language ! What can I say more to shew the importance of your institution ? I will add, that the people are deeply impressed with a sense of their own deplorable state, and feel an ardent desire after improvement : that they travel ten, twelve, sometimes twenty miles, by sea and land, to preaching. I will further add, that in this parish alone there are seven different stations, in every one of which I have reason to think (a particular inquiry is making) that 150 persons would gladly assemble for instruction."

The means to be employed for remedying this deplorable state of things are detailed in the following regulations.

"The schools to be established, shall be for the express purpose of teaching the inhabitants of our Highlands and Islands to read their native language. The elementary books shall consist of a spelling book in Gaelic, and the Gaelic Psalm book—to be succeeded by the sacred Scriptures of the Old and New Testament, in that language. Before a teacher is sent to any district, the attention of the people shall be awakened to the importance of their being able to read, as well as to the danger and disadvantages of a state of ignorance." "Public intimation being previously given, when a school commences, the inhabitants shall be informed that it will continue only for a limited period, (not less than six nor exceeding eighteen months), during which time the schoolmasters shall teach those children to read, gratis, who attend well, or the children whose parents engage to secure and promote their regular attendance. When a circulating school is established in any quarter, another school shall be advertised at the same time, for the important purpose of teaching grown-up people, or such as may be unable to attend, owing to their avocations or service through the day, or through the week. This school shall be kept at a convenient hour on the Sabbath, or in the evening of week days, or both—and the presence of those inhabitants who can read shall be requested at such times, to give any assistance in their power, under the directions of the schoolmaster. When the time arrives for the teacher's removal to another district, it is expected, that, in consequence of the exercises in the last-mentioned school, a proper person may be procured to preserve and continue the benefits received. Every district in which a school has existed shall be revisited occasionally, and animated to persevere; but in case of insuperable difficulties on the part of its inhabitants, or the spirit at first infused being ready to expire, a teacher may be sent to reside among them once more, for a short season."

In adopting this plan, the society have proceeded on the sure ground of experience. They have followed exactly the plan which has produced such wonderful effects in the principality of Wales; and of which a full account is given in the Report before us in a letter from Mr. Charles of Bala. We extract such parts of it as are necessary to throw light on the system that has been pursued.

"The Rev. Griffith Jones, a clergyman of the establishment, about A. D. 1730, made the first attempt of any importance, on an extensive scale, to erect schools for

the instruction of our poor people to read their native language. Before that time, the whole country was in a most deplorable state, with regard to the acquisition of religious knowledge. After the decease of this very pious and laborious minister, A. D. 1761, the schools were continued on the same plan by a pious lady of fortune, an intimate friend of Mr. Jones, and a constant attendant on his ministry; her name was Mrs. Bevan. In her will, that lady, who lived several years after Mr. Jones, left ten thousand pounds, the interest of which was to be applied, for ever, towards perpetuating those schools. Her executrix, a niece of her's, disputed the validity of the will, so far as it applied to this money. It was thrown into Chancery, where it continued for thirty years before a decree was obtained. About two years past, a decree was granted in favour of this charity; and the interest of the ten thousand pounds, with the accumulation of it by interest all the years it was in Chancery, is to be applied, under certain specific regulations and restrictions, to the support of circulating charity-schools throughout the whole principality. There are now forty schools erected in different parts of the country, and the number is continually increasing. In the course of a few years after the demise of Mrs. Bevan, the country gradually reverted into the same state of stupor and ignorance in which Mr. Jones found it, when he first thought of those institutions. Besides, though Mr. Jones's schools increased to the amazing number of two hundred and six before he died, yet there were many districts in this mountainous country, never visited by his schools, or but once, and that for a very short time. In one of these districts, it pleased Providence to place me. Soon after I assumed the care of the parish, I attempted to instruct the rising generation, by catechising them every Sunday afternoon: but their not being able to read, I found to be a great obstacle to the progress of my work. This induced me to inquire into the state of the country, in this point of view. I soon found the poor people to be in general in the same state of ignorance. As Mr. Jones's schools had ceased to circulate, no relief could be obtained from that quarter. A thought occurred, that by the assistance of friends, I might obtain means to employ a teacher, to be removed from place to place, to instruct the poor ignorant people. When I had succeeded in obtaining pecuniary aid, the great difficulty of obtaining a proper person to teach, occurred. This difficulty was removed by instructing a poor man myself,

and employing him at first near me, that his school might be, in a manner, under my constant inspection. The next difficulty was, to obtain proper elementary books. I composed three elementary books, besides two catechisms, which are now used in all our schools, and very essentially assist the progress of the children. My teachers, as my funds increased, multiplied gradually from one to twenty; but of late the number is decreased, as the necessity of the week-day schools is superseded by the increase of Sunday schools, and my attention is drawn to the extension of them as widely as possible. The circulating day schools have been the principal means of erecting Sunday schools; for without the former, the state of the country was such, that we could not obtain teachers to carry on the latter; besides, Sunday schools were set up in every place where the day schools had been. My mode of conducting the schools has been as follows:—My first greatest care has been in the appointment of proper teachers. They are all poor persons, as my wages are but small; besides, a poor person can assimilate himself to the habits and mode of living among the poor, as it is his own way of living. It is requisite he should be a person of moderate abilities, but above all that he be truly pious, moral, decent, humble, and engaging in his whole deportment; not captious, not disputatious, not conceited, no idle saunterer, no tattler, nor given to the indulgence of any idle habits. My care here has been abundantly repaid; for my teachers in general are as anxious as myself for the success of the work, and for the eternal welfare of those they are employed to instruct in their most important concerns."

"At first, the strong prejudice which universally prevailed against teaching them to read Welsh first, and the idea assumed, that they could not learn English so well if previously instructed in the Welsh language, proved a great stumbling-block in the way of parents to send children to the Welsh schools, together with another conceit they had, that if they could read English, they would soon learn of themselves to read Welsh; but now these idle and groundless conceits are universally scouted. This change has been produced, not so much by disputing, as by the evident salutary effects of the schools, the great delight with which the children attended them and the great progress they made in the acquisition of knowledge. The school continues usually at one time in the same place six or nine months. This has been my mode of proceeding, subject to some local variations, for above twenty-three years;

and I have had the only satisfaction I could wish—that of seeing the work, by the Lord's blessing, prospering far beyond my most sanguine expectations. The beginning was small, but the little brook became an overflowing river, which has spread widely over the whole country in Sunday Schools, (the wholesome effects of these previous institutions), fertilizing the barren soil wherever it flows.

"As to the expediency of teaching young people in the *first* place to read the language they generally speak and best understand, if imparting religious knowledge is our primary object, as it most certainly ought to be in instructing *immortal* beings, it needs no proof,—1. The time necessary to teach them to read the Bible in their *vernacular* language is so short, not exceeding six months in general, that it is a great pity not to give them the key immediately which unlocks all the doors, and lays open all the divine treasures before them. Teaching them English requires two or three years' time, during which long period, they are concerned only about dry terms, without receiving one idea for their improvement.—2. Welsh words convey ideas to their infant minds as soon as they can read them, which is not the case when they are taught to read a language they do not understand.—3. When they can read Welsh, Scriptural terms become intelligible and familiar to them, so as to enable them to understand the discourses delivered in that language (the language in general preached through the principality); which, of course, must prove more profitable than if they could not read at all, or read only the English language.—4. Previous instruction in their native tongue helps them to learn English *much* sooner, instead of proving in any degree an inconveniency. This I have had repeated proofs of, and can confidently vouch for the truth of it. I took this method of instructing my own children, with the view of convincing the country of the fallacy of the general notion which prevailed to the contrary; and I have persuaded others to follow my plan, which, without one exception, has proved the truth of what I conceived to be really the case.—5. Having acquired new ideas by reading a language they understand, excitement is naturally produced to seek for knowledge; and as our ancient language is very deficient in the means of instruction, there being few useful books printed in it, a desire to learn English, yea, and other languages also, is excited, for the sake of increasing their stock of ideas, and adding to their fund of knowledge. I can vouch for the truth of it, that there are *twenty to one* who can

now read English, to what could when the Welsh was entirely neglected. The knowledge of the English is become necessary, from the treasures contained in it. English books are now generally called for; there are now a hundred books, I am sure, for every one that was in the country when I removed from England, and first became a resident of these parts. English schools are every where called for, and I have been obliged to send young men to English schools, to be trained up for English teachers, that I might be able, in some degree, to answer the general demand for them. In short, the whole country is in a manner emerging from a state of great ignorance and ferocious barbarity, to civilization and piety, and that principally by means of the Welsh schools. Bibles without end are called for, are read diligently, learned out by heart, and searched into with unwearied assiduity and care. One great means of this blessed change has been the Welsh schools.—6. By teaching the Welsh *first*, we prove to them that we are principally concerned about their souls, and thereby naturally impress their minds with the vast importance of acquiring the knowledge of divine truths, in which the way of salvation, our duty to God and man, are revealed; whereas, that most important point is left totally out of sight by teaching them English; for the acquisition of the English is connected *only* with their temporal concerns, and which they may never want, as they may, as the majority do, die in infancy. In my opinion, in the education of children, it is of the utmost importance, in the first place, to impress their minds with a sense that they are candidates for another world,

and that the things pertaining to their eternal felicity there, are of infinitely greater importance to them, than the little concerns which belong to our short existence. The neglect of this is, I apprehend, a very great defect in the education of children.

“In certain instances, I have been obliged to continue the teacher in the same place nine or twelve months; but, in general, six months is quite sufficient to teach all the children that are of proper age to receive instruction. I prefer a quicker circulation to a long stay; frequent returns of the school to the same stations are necessary, unless a Sunday school prevents the necessity of it.—Our children will learn their vernacular tongue in *three months*, better than they will learn English in three years.—Numbers of old people have learnt to read their Bible in Welsh within these two years: and, in many instances, the parents have been instructed by the children.”

“I lately visited a district between our mountains, in which a good woman, a widow, and her two children, a girl of twelve years of age, and a boy of eighteen, have been the chief instruments of teaching all the inhabitants to read well, and to understand the first principles of Christianity; and that only by Sunday and Night schools.”

BRITISH AND FOREIGN BIBLE SOCIETY.

The annual meeting of the above Society, will be held on Wednesday the 1st of May, at the FREEMASON'S TAVERN, Great Queen Street, Lincoln's-Inn Fields, at eleven o'clock.—The president will take the chair precisely at twelve.

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

On the morning of the 25th instant, intelligence was received of a very brilliant action which was fought between a part of the French army before Cadiz, under Marshal Victor, and a body of British and Spanish troops under General Graham. The French force amounted to 8,000 men, that of the allies to 5,000. The latter had landed in the vicinity of Gibraltar, and after a march of sixteen hours, arrived at the height of Barrosa, near the mouth of the Santi Petri river. The Spanish part of our

force, amounting to 2,000, was left in possession of the height, while the remaining 3,000, which were almost entirely British, moved down to secure the communication with the Isle of Leon, across the Santi Petri. On the march, General Graham received notice that the enemy were advancing to the height of Barrosa. He immediately countermarched to support the Spanish troops left for its defence, whom he found to have abandoned their position as the enemy ascended the hill. Retreat, in the face of such a force, appeared to General Graham likely to involve the allied

army in ruin. He therefore resolved, trusting to the known valour of British troops, to attack the enemy, although they were nearly three to one, and had also the advantage of ground from having gained the height. A powerful battery of ten guns was soon opened on them, and admirably served; and a succession of charges of the most heroic description ended in the complete defeat of the French. "No expressions of mine," observes Gen. Graham, "could do justice to the conduct of the troops throughout. Nothing less than the almost unparalleled exertions of every officer, the invincible bravery of every soldier, and the most determined devotion to the honour of his majesty's arms in all, could have achieved this brilliant success against such a formidable enemy so posted. In less than an hour and a half from the commencement of the action, the enemy were in full retreat." The eagle of the eighth French regiment, eight pieces of cannon and a howitzer, remained in our possession. One general was killed, together with other officers of distinction, and about 3,000 of the enemy were either killed, wounded, or taken prisoners. The prisoners consisted of two generals (one since dead of his wounds) and about 430 officers and men. Our loss consisted of 7 officers and 195 men killed; 54 officers and 986 men wounded, most of whom it is said are likely to do well. The two thousand Spaniards rejoined Gen. Graham's division after the conclusion of the action, and the next morning the whole force crossed the Santi Petri, into the Isle of Leon. On the retreat of the Spaniards in the first instance, the Commissariat mules, which were under their care, were dispersed, so that it became necessary to cross the river in order to obtain supplies.

An attack was made, about the same time, on the French lines before Cadiz, by some British gun-boats and a party of marines, who succeeded in demolishing several batteries and spiking the guns.

Accounts have also been received, that Massena had begun his retreat from Santarem, and that Lord Wellington was in pursuit of him; but no farther particulars have reached this country.

Previous to this, several transactions had taken place which require to be noticed.—On the 25th of January an engagement was fought near the Guadiana, between a Spanish force under Gen. Ballasteros, of about 4,000 men, and double their number of French. The Spaniards were forced to give way, but the field was well contested, and the retreat orderly. The loss of the French is stated at 2,000 men, that of the

Spaniards as comparatively small.—On the 22d of January, Olivenza surrendered to the French, although a few hours before, the governor had written in the most encouraging terms, and the besieged were in want neither of provisions nor ammunition.—After the fall of Olivenza, the French prepared to besiege Badajoz. General Mendizabel, with the Spanish force which had been under the command of the Marquis Romana, was detached for its relief and took post on the heights of St. Christoval near Badajoz. In this position he was attacked by the French on the 19th, and although the enemy had two rivers, the Guadiana and Evora, to cross, his army was completely surprised, and therefore easily defeated and dispersed; and the Spanish camp, which was standing, was taken, with the baggage and artillery. A part of the Spanish troops, effected their escape to Badajoz, the garrison of which has thus been increased to 9,000 men. The siege commenced on the 1st of February.—A large convoy of provisions which was advancing from Ciudad Rodrigo, under an escort of 3,000 men, for the supply of Massena's army, was attacked by a small body of Portuguese militia, under Lieut. Col. Grant, which had planted itself in an advantageous position near a defile at the Estrada Nova, through which the convoy had to pass. Upwards of 200 of the enemy were killed, and nearly the whole of their baggage, and the cattle that were under their escort, were abandoned.—The operation of the Guerillas in Spain, as well as of the Ordenanzas in Portugal, continued to give considerable annoyance to the enemy.

A son has at length been born to Bonaparte. This event took place on the 20th instant.

NORTH AMERICA.

Mr. Pinkney, the American ambassador, has had his audience of leave of the Prince Regent. His mission to this country he considers as having terminated by the refusal of our government to relax its commercial decrees. The negotiation however will be renewed, and we hope with better success, by Mr. Foster, who is about to proceed to America, with proposals from our government. In the mean time, a bill has been introduced into the American congress, and has passed through several of its stages, for prohibiting the importation of any goods of British growth or manufacture, or the entrance of any British ships, except in certain specified circumstances, into any part of the United States. The correspondence,

however, between the American functionaries, and the French government, which has recently been laid before the Congress, and published in the American newspapers, plainly shews, that Bonaparte's repeal of his Berlin and Milan decrees has not prac-

tically been carried into effect, several vessels having been condemned under those decrees, subsequently to the period when it was declared that their operation should cease.

GREAT BRITAIN.

PARLIAMENTARY PROCEEDINGS.

1. We are happy to observe that measures are about to be adopted in parliament for amending the law respecting insolvent debtors, both in England and Scotland. The subject has been taken up by Lord Redesdale for England, and by the Lord Advocate for Scotland. Lord Redesdale's bill provides, that a barrister of not less than six years standing shall preside in a court, which shall be a court of record, to be called "The Court for the Relief of Insolvent Debtors;" that any person applying to this court, after having been confined three months, may be liberated, on assigning his whole property for the benefit of his creditors, and engaging to pay, when able, whatever sum may still remain owing. Persons wantonly wasting their effects, or fraudulently disposing of them while in prison; persons having obtained credit on false pretences, or imprisoned for damages for adultery or seduction; also persons having lost by gaming, since in prison, ten pounds in one day, or fifty pounds in the whole; shall not have the benefit of this act until after five years imprisonment. Persons in custody for sums embezzled in breach in trust are not to be discharged until they have been confined ten years. No one, having taken the benefit of any former insolvent act, or who shall take the benefit of the present act, shall be entitled to a similar benefit till after an interval of five years. A judge from each of the courts of King's Bench, Common Pleas, and Exchequer shall form a court of final appeal in all cases arising under this act. It is proposed to be enacted, that no arrest shall issue except on bills of exchange and promissory notes where the original debt, exclusive of costs, did not amount to twenty pounds.

2. Sir Samuel Romilly has again brought forward his propositions for the improvement of our criminal code, and for the institution of penitentiary houses in different parts of the kingdom; and we are happy to say that they have met with a more favourable reception than formerly.

3. A bill has been brought into the house of commons by Mr. Brougham for rendering more effectual the acts abolishing the slave trade. Its object is to punish as

felons with transportation for fourteen years, or with imprisonment and hard labour for five, all who are concerned in the slave trade as principals; that is to say, as owner, or part owner, factor or agent, captain, mate, surgeon, &c.; and to punish, as guilty of a misdemeanour, all who shall assist in any inferior capacity, as petty officer, seaman, or servant. We rejoice to say, that in none of its stages has this bill met with the smallest opposition.

4. The case of a man of the name of Colville, who has been confined for some time in the prison in Cold Bath Fields, by a warrant from the secretary of state, was brought before the house of commons by Sir Francis Burdett. A secret committee was appointed to examine the case, consisting, among others, of Sir Francis himself and Lord Folkstone. The result was a report, in which all the members of the committee concurred, stating that the arrest and detention of this man were perfectly justified by the circumstances of the case; that on public grounds it was necessary he should remain in confinement; and that he had suffered no inconvenience which was not necessarily incident to a prison.

5. A motion was made by Mr. Wardle, respecting the trial by court martial, of a corporal in the Oxford Militia. The circumstances, as stated by Mr. Wardle, bore every mark of cruelty and oppression. When they came, however, to be sifted, they proved to be so utterly groundless, and the proceedings with respect to the corporal appeared to have been marked by so much moderation and forbearance on the part of his officers, that only one man in the House could be found to vote in favour of Mr. Wardle's motion for inquiry; and that was Col. Gore Langton, the commanding officer of the regiment to which the man belonged. It appeared in the course of the debate, that Mr. Wardle had written to the commander in chief demanding that the culprit might not be punished, until he, Mr. Wardle, should have an opportunity of bringing his case before parliament. The commander in chief begged to know what the grounds were of so novel and extraordinary a request, and assured Mr. Wardle, they should receive from him all due consideration. Mr. Wardle refused to condescend to any expla-

tion, and insisted, rather whimsically, on his right, as a representative of the people, to suspend the man's punishment without assigning his reasons.

6. Mr. Whitbread brought forward his promised motion for inquiry into the conduct of the servants of the crown in the year 1804, when he alleged that many acts of state had been done in the king's name when the king was incompetent to signify his pleasure upon them, and was under the entire control of his physicians. He grounded his assertions on the evidence of Dr. Heberden, who had stated that his majesty's indisposition lasted from the 14th of February, to the 23d of April in that year. During the whole of the month of March, the king's name had been used, acts passed and messages delivered, and other things done; although he was then, according to Dr. Heberden's evidence, in unsound mind. The defence made by those who had then been in office, was that they had taken no step without the opinions, and full consent, and concurrence of the physicians in attendance on his majesty; and that his majesty was never called to transact business, but when all the physicians declared him fully competent to do so. Mr. Whitbread's motion was negatived on a division, by 198 to 81.

7. On the suggestion of the lord chancellor, a committee has been appointed by the house of lords, to take into consideration the case of suitors in chancery, and in the House of Lords as a high court of appeal, and to provide some remedy for the delays, which, in consequence of the vast accumulation of business, have unavoidably arisen, in the decision of suits in both these courts. In the common law courts it appears that delays have not arisen, except through the negligence or dishonesty of law agents. These courts almost always clear off in every term the whole of the business which comes before them in that term, unless when they are induced to grant a delay, from a wish to suit the convenience of the parties, or to forward the ends of justice.

8. A discussion has taken place in the house of commons, with respect to the steps taken by the Irish government, as stated in our last number, to check the unlawful proceedings of the Catholic Committee. The explanations of Mr. Wellesley Pole, the chief secretary of Ireland, appeared to give general satisfaction, both as evincing the habitual moderation and forbearance of the Irish government towards the Catholics; and the necessity which had at length

Christ. Observ. No. 111.

arisen for its interference. The Catholic Committee, formed at first expressly and exclusively for the purpose of petitioning parliament, had of late assumed a very different character, and seemed to aim at different objects. They had begun to erect themselves into protectors of the Catholic soldiery, and had actually appointed a Sub-Committee to inquire generally into the grievances of the Catholic body. They had, in short, been allowed to proceed much farther than any Protestant association would have been allowed to do, merely lest the government should incur the imputation of intolerance. The necessity at length became urgent, and it was determined by the lord lieutenant, with the entire concurrence of the lord chancellor and the attorney and solicitor general, that while the utmost latitude of liberty should be allowed to the Catholics in respect to petitioning, they should be restrained from transgressing the bounds of law.

9. The number of seamen voted by the House, for the service of the present year, including marines, is 145,000. Various improvements have been introduced by Mr. Yorke, into the mode of voting the estimates of the navy, which have given general satisfaction.

10. The restriction which existed last year on the distillation of barley, has been removed; and it is now left to the option of the distiller, whether he shall use sugar or grain. The duties are so regulated, as to make the pecuniary advantages equal, in both cases.

11. A very great defalcation appears to have taken place in the Irish revenue during the last year. The net revenue of 1810, was near 800,000*l* less than in 1807, although additional taxes, calculated to produce 862,000*l*. had since been imposed. The revenue of last year was considerably less than the interest of the public debt. A committee is to be appointed to investigate the matter.

12. Lord Holland has brought before the House of Lords, a shocking case, of a man who died lately in the Marshalsea prison, and who, it appears, was literally starved to death. It is likely to lead to some prospective measure, which will prevent the possibility of the recurrence of so cruel and disgraceful a transaction.

13. A subsidy of two millions has been voted to Portugal, which is double the amount of last year's subsidy, to enable that power to maintain troops, and defray other expenses of the war.

14. A variety of papers have been moved

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for, with a view to elucidate the late disastrous occurrences at Madras. The conduct of Sir G. Barlow was severely censured by some members, and as warmly defended by others. We could perceive, however, that the approbation which he obtained from his majesty's ministers, was by no means an unmeasured approbation. They defended his administration generally, but expressed themselves adverse to that principle on which the Madras government had acted, of giving to inferior officers a right to deliberate on the orders of their superiors. Where the legality of the order was so plainly contrary to law as to produce an impression of its illegality at first sight, there the inferior might be justified in hesitating to obey; but where the illegality was constructive merely, and not obvious and palpable, there the inferior could not be considered as having a choice, and the responsibility of the act must rest wholly with his superior. This we understood to be the general colour of the opinion expressed by Mr. Dundas, the president of the board of control. In consistency with this principle, it appeared in the course of the debate, that Colonel Boles, whose suspension by Sir G. Barlow for having published, in his capacity of deputy adjutant general, an offensive and highly reprehensible order of his commanding officer, General M'Dowal, had greatly contributed to the discontents of the army, had recently been restored to his rank in the Company's service, and had received the arrears of pay, which had accumulated from the period of his suspension. This decision, though it may inculcate the propriety of Sir G. Barlow's conduct in that particular case, yet of course does not involve the propriety of his conduct in the dispute with General M'Dowal, neither does it form the smallest justification for those most unwarrantable acts of insubordination and violence, to which some of the officers of the Madras army afterwards had recourse.

15. The only parliamentary proceeding which we have still to notice is that which respects the state of commercial credit, and the means adopted for its relief. In consequence of numerous representations made to government of the distresses existing in the commercial, but more especially in the manufacturing, classes of the community, and chiefly in Glasgow, Paisley, and Manchester; a committee was appointed to investigate the causes of these distresses, and to report their opinion to the House. The report of the committee stated the distress to be considerable, and to arise from the large amount of goods, par-

ticularly cotton goods, exported to South America and elsewhere, for which little or no return had been made, and from the want at present of a vent for our manufactures: and recommended the issue of exchequer bills for the relief of such as could give adequate security for their repayment at periods to be fixed, in the same manner as had been done in 1793. Accordingly a vote has passed the house of commons, to enable his majesty to issue six millions of exchequer bills for this purpose.—We are certainly very far from anticipating from this issue the advantages which many are disposed to expect from it. In 1793, the issue of exchequer bills was a wise measure, because it was a measure, exactly adapted to meet the evil which then existed, and which was not either the failure of commercial speculations, or the want of good and tangible securities, but such a want of circulating medium, that even the best securities could not command a sufficient portion of it to carry on the ordinary transactions of commerce. At present there exists no such want; on the contrary, money may be raised, if the merchants securities are unexceptionable, with the utmost ease, at the legal interest, and even for less. If, therefore, the present applicants for parliamentary aid possess those securities which will justify the commissioners in granting them an issue of exchequer bills, they might easily at this moment obtain, by the ordinary channels, the accommodation which they want. If they cannot obtain it, it can only be, because the securities they propose are not satisfactory. We admit that it might be a measure of good policy, as well as benevolence, to grant some relief to the working manufacturers of Manchester and Glasgow, whose distress is certainly great; but beyond this we greatly doubt whether the bounty of parliament ought to extend. The present embarrassments are allowed to have been produced partly by wild speculations, which have led to heavy losses. It never can be wise to excite an expectation in those who are prone to engage in such speculations, that they may look to the national purse to deliver them from the effect of their own imprudence. As for those who can find no market for the manufactures which fill their warehouses, it cannot be expected, nor is it to be wished, that they should increase their stock of unsaleable commodities, the only way in which relief can descend from them to the working manufacturers. They may be enabled, it is true, by a loan, to pay their bills as they become due, but still this will not produce benefit to that class of the com-

munity, who are chiefly to be commiserated; we mean, the labouring class. We recur, however, to our doubt, whether even that relief which is here supposed will accrue from the measure, and for this reason, that in the present state of the money market no person possessing such securities as will avail to procure for him a loan of exchequer bills, would find any difficulty in raising money by the ordinary means. He must have exhausted all his *good tangible securities*, before he could find it no longer possible to obtain the necessary accommodation.—In another point of view, the inconvenience of the present measure strikes us as very great. One of the chief evils which we have to contend with, at present, appears to us to be an excess of circulating medium. It is to this excess that we think may principally be referred, the increasing rate of foreign exchanges, amounting now to from 30 to 35 per cent. against this country, the advance of about 25 per cent. which has taken place in the market-price of gold and silver above the mint price, and the consequent disappearance of our coin. The evil, in fact, as it appears to us, is neither more nor less than this, that the circulating medium of the country, in other words bank-notes, are depreciated in value, not from any doubt of the solvency and stability of the bank, but simply from their excess. The present measure of issuing exchequer bills to the merchants, we fear, will only serve to aggravate the evil. We have no intention, however, of entering further into this question than merely to give our readers a cursory view of our impressions respecting it.

DOMESTIC INTELLIGENCE.

We are concerned to state, that the king's health has not improved so rapidly during the present month as was expected, and that during the last fortnight, he has rather lost than gained ground. The alteration, however, we understand to be extremely slight; and that there is still every reason to look forward at no distant period to his complete restoration.

Sir John Cradock is appointed governor, and commander in chief at the Cape of Good Hope, in the room of Lord Caledon.

Mr. Farquhar is appointed governor of the Isle of France.

A notice, issued by the directors of the bank, that dollars, which have hitherto passed at 5s., will in future be received at 5s. 6d., being a rise of 10 per cent. though the former price was 14 or 15 per cent. above

the mint price of silver, has served to confirm the views which we are disposed to take of the state of our paper currency as labouring under a depreciation. There appears to be no reason for raising the price of a dollar to 5s. 6d. which would not be as strong a reason for raising the price of the guinea to 26 or 27s.; this being in fact its intrinsic value, when measured by paper at the present moment. But our limits will not allow us to pursue the subject.

We mentioned in a former number that Mr. Finnerty, who had been prosecuted for a libel on Lord Castlereagh, had pleaded guilty to the charge. He has been sentenced to eighteen months imprisonment for his offence, and at the end of that time to give surety for his good behaviour for five years, himself in five hundred pounds, and two sureties in two hundred and fifty pounds each. The affidavits which he produced in mitigation of punishment were so offensively expressed that Lord Ellenborough with great forbearance allowed him time to amend them. On their reproduction, however, they were still deemed by the court to be rather an aggravation than an alleviation of his offence; and in the speech which he made for himself, it became necessary for the judges frequently to interfere in order to repress his irregularity and to confine him to the point in hand, which was simply to produce such circumstances as might operate to mitigate punishment. Mr. Finnerty's cause has since been taken up by Sir Francis Burdett and his friends, who have held a meeting for the purpose of raising a subscription to indemnify him from the expenses of his prosecution, and to support him while in confinement. In the Baronet's speech on this occasion at the Crown and Anchor Tavern, where he presided, he represented Lord Ellenborough's adherence to the customary rules of the court, in preventing Mr. Finnerty from wandering from the point at issue into the wide field of unsupported assertion, as an arbitrary and unauthorized violation of the liberty of the subject. This is in the true spirit of Jacobinism, whose object it is, *per fas et nefas*, to degrade the constituted authorities of the state.

The selfish and mercenary spirit which actuates some of the journalists of the present day was curiously exemplified in another recent trial for a libel, which was published in the newspaper called the Day. In the course of the proceedings in this case, it was given in evidence, that during the discussions which preceded the com-

mitment of Sir F. Burdett to the Tower, a general meeting of the proprietors of this paper, (the whole number of whom is said to be three hundred) was held to determine what should be their line of conduct as to Sir F. Burdett, and it was resolved to adopt the popular side of the question ; not, as it would appear, from a conviction that it was the side of truth and justice, but because such a course was *likely to increase the sale of the paper*. We could easily have supposed that an individual might act from

such a motive ; or that two or three individuals might combine on such terms, but we could hardly have imagined beforehand that a considerable body of men, some of them moving in respectable lines of life, could have been found in this metropolis who would unblushingly avow to each other, at a public meeting, that they meant to pursue a line of conduct, so little consonant to honesty and fair dealing, to say nothing of patriotism.

OBITUARY.

MISS BAYLEY.

To the great grief of her parents, died on the 25th of October 1810, Jane Norton Bayley, aged 23 years, daughter of the Rev. Dr. Bayley of St. James's church, Manchester. This amiable young person obtained, in very early life, a deep acquaintance with the most important truths of Christianity—the necessity of repentance towards God, and faith in our Lord Jesus Christ, of the fruits of the Spirit, and holiness of heart and life. She also felt the power of them in her own soul, and adorned them by an humble and faithful conduct. Her modest, retired, and unobtrusive turn of mind, tended to conceal many of her most valuable qualities. While others were seeking their happiness in worldly amusements, her delight was in devotional exercises, and in searching the Scriptures in the original tongues. She was considered by those who knew her well, as a critic in Hebrew, and could read the Greek Testament with ease and fluency. At all times she manifested a high regard for divine ordi-

nances, and had a peculiar pleasure and delight in attending on public worship, and at the Lord's table ; and though always fully employed, she generally contrived to devote some time for attending the daily public prayers at the church. From her earliest years she had been remarkable for an affectionate and unreserved submission to parental authority, and during her last tedious affliction, she evinced the most exemplary patience, and suffered the painful sensations incident to it with such pious resignation, that many of her acquaintances were scarcely apprised of her illness, before they were astonished at her death : she died, as she lived, in the love of God. After receiving the holy sacrament from the hands of her beloved father, and intimating the peace and consolation which she enjoyed, it might truly be said she fell asleep in Jesus : with a smile expressive of the most exalted affection and delight directed towards her father, she gently reclined on her sister's arm, and, apparently in a tranquil slumber, expired almost imperceptibly.

ANSWERS TO CORRESPONDENTS.

MARITA ; OMMA ; T. A. M. ; THEOGNIS ; and ANTI-JULIANUS, are under consideration.

We have received TALIB's letter, which we shall defer inserting, until he shall have an opportunity of considering Mr. Faber's paper in the present number.

We were aware of the difficulties which T. W. R. has pointed out, as standing in the way of the ordination of Missionaries by our Bishops. But what we complain of is, that the difficulties are not removed, even by a legislative provision, if that be necessary. Why could not men be ordained for foreign service, without deriving from such ordination any legal title to exercise their ministerial functions in the United Kingdom?

H. N. ; T. S. ; H. T. ; the account of the Spitalfields Benevolent Society ; and AN EXECUTOR, will appear.

On the subject of T. Y's. two communications, we shall take the liberty of addressing him privately.

We do not conceive that the passage mentioned by DISCIPULUS is liable to the misconception which he supposes.

We would advise A DISTRESSED READER to state her case to some pious Minister